The Essence of Tripurārahasya

The Mystery of Supreme Consciousness

Text in Saṁskṛta
Compiled and translated
with notes by
Samvid

समत्वं योग उच्यते
SAMATA BOOKS

The jñānakhaṇḍa of Tripurārahasyam, which is an important work of the śrīvidyā school of śāktās, contains 2163 verses dealing with the nature of Consciousness and the Ultimate Reality and the liberation of the individual by realizing it. The advaita (or non-dual) philosophy of the śāktatantra-s is lucidly explained in this work through many fabulous and interesting stories interspersed with a logical exposition of Transcendental Consciousness which is the Ultimate Reality. Śrinivāsapaṇḍita, a great scholar and initiate of the śrīvidyā school of śākta-s has written an excellent commentary on the work. This work is an attempt to present in a condensed and simple form the philosophical foundations of spiritual quest according to the śrīvidyā school of śākta-s in the words of Tripurārahasya, providing the necessary links in the text for its proper understanding. The text, along with the translation and notes based on the Commentary of Śrīnivāsa, will be of great help to spiritual sādhaka-s of Yoga, Vedānta, Śrīvidyā and Self enquiry by providing the philosophical foundations of their sādhana and its Goal.

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Dedicated to sādhaka-s of
Yoga, Vedānta, Śrīvidyā and Self-enquiry

संगृह्यानूदितं शास्त्रं त्रिपुरातत्त्वबोधकम्।
यस्यानुग्रहशक्त्येदं सद्गुरुं तं नमाम्यहम्॥

PUBLISHER'S PREFACE

Our recent publication, "The Way to Supreme Bliss", has been well received by spiritual seekers as an authentic manual of sādhana for Self-realization. The scope of that work, which forms part of Paramānandatantra is to guide the seekers in the Path to Self-realisation by explaining the most effective practices that lead the sādhaka to the Goal. The philosophical foundations of the Path are explained in detail in the voluminous work "Tripurārahasya" consisting of 2163 verses. Saṁvid has given the essence of the philosophical foundations of the Path in this condensed work containing 321 verses of the original (counted as 302, due to reckoning 3 half-verses as one verse in some places for completeness of the meaning), for the benefit of spiritual seekers. We have pleasure in publishing this work as a companion volume to our earlier publication.

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INTRODUCTION

Tripurārahasyam, of which sage Hāritāyana is the author, is at present available in two parts: (1) Mahātmyakhaṇḍa dealing with the greatness of Goddess Tripurā in 6687 verses and (2) Jñānakhaṇḍa dealing with Supreme Knowledge in 2163 verses. Śrīnivāsa has written an excellent commentary called tātparyadīpikā on the jñānakhaṇḍa which is the subject matter of the present work. He was a great scholar and initiate of the Śrīvidyā school of śākta-s. Though the work is affiliated to the śākta school of worship, the philosophy expounded in it does not have any sectarian stamp, religious or intellectual. Its chief concern is with the nature of Consciousness and the Ultimate Reality and the liberation of the individual by realizing it. The advaita (or non-dual) philosophy of the śāktatantra-s and Kashmir Saivism is lucidly explained in the work through many fabulous and interesting stories interspersed with a logical exposition of Transcendental Consciousness which is the Ultimate Reality. There are a few fundamental differences between the philosophy of the non-dual Self presented in this work and that of the traditional teachers like Gauḍapāda and Śankara. But the end sought to be achieved is the same, viz., cessation of all sorrow and liberation from bondage through the realization of the Self which is Pure Undivided Consciousness, the Ultimate Reality.

Great sages like Śrī Ramaṇamaharṣi have referred to this work as a valuable text capable of guiding a spiritual aspirant in the path of Self-realization. The voluminous nature of the work containing many narratives interspersed with philosophical discussions have acted as a deterrent to the proper study and ap-

preciation of its greatness. This work is an attempt to present in a condensed and simple form the philosophical foundations of spiritual practice as laid down in the Śrīvidyā school of śāktatantra-s in the words of Tripurārahasya, providing the necessary links in the text for its proper understanding. Throughout this work, I stands for introduction to the passages that follow, T for the translation of the verses, N for notes thereon and L for the link connecting the earlier passages with the latter. The translations and notes are based on the brilliant commentary of Śrīnivāsa in his tātparyadīpikā. While condensations are no substitutes for the original work, they provide the opportunity for spiritual sādhaka-s to appreciate the philosophical foundations of their sādhana and its Goal. This increases their conviction about the Goal to be realized and the value of their Quest.

Saṁvid·

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I. The Origin of the Teachings

ओं नमः कारणानन्दरूपिणी परचिन्मयी।
विराजते जगच्चित्रचित्रदर्पणरूपिणी॥ १॥

1. T: Salutation to OM that is of the nature of Bliss, the Primal Cause, and is identical with Transcendental Undivided Consciousness which shines like a mirror (reflecting) the wonderful picture of the Universe.

N: This is the invocatory verse of the work.

वैदिकं वैष्णवं शैवं शाक्तं पाशुपतं तथा।
विज्ञानं सम्यगालोच्य यदेतत् प्रविनिश्चितम्॥ २॥

2. T: This (scripture) has been well ascertained after considering thoroughly the wisdom of the Vaidika, Vaiṣṇava, Śaiva, Śākta and Pāśupata lore.

I: The whole work is in the form of the teachings imparted by sage Dattātreya to his disciple Paraśurāma, the son of sage Jamadagni. After hearing about the greatness of Goddess Tripurā, Paraśurāma gets initiated by Dattātreya into the worship of Goddess Tripurā with all the auxiliary disciplines. He retires to a secluded spot on a mountain and follows all the rigorous disciplines of an initiate such as ritualistic worship, repetition of mantra-s and all the auxiliary practices daily for 12 years. At the end of the period, doubts arise in his mind about the utility of all his disciplines in achieving permanent happiness and peace. He again approaches his Guru Dattātreya for the

teaching that will liberate him from being bound to obligatory works without realizing the Truth which alone can bring lasting happiness and peace. Dattātreya praises him in the following words:

वत्स भार्गव धन्योऽसि यस्य ते बुद्धिरीदृशी।
अब्धौ निमज्जतो नौकासंप्राप्तिरिव सङ्गता॥ ३॥
एतावदेव सुकृतिः क्रियाभिरुपसङ्गतः।
स्वात्मानमारोहयति पदे परमपावने॥ ४॥

3, 4. T: Son Bhārgava! (Paraśurāma!) You, to whom a perception of this kind has come, like the acquisition of a boat by a person who is sinking into the ocean, are fortunate. So much alone is auspiciousness that one who is associated with religious rites, raises himself up to the highest purified state.

सा देवी त्रिपुरा सर्वहृदयाकाशरूपिणी।
अनन्यशरणं भक्तं प्रत्येवंरूपिणी द्रुतम्॥
हृदयान्तः परिणता मोचयेद् मृत्युजालतः॥ ५॥

5. T: That Goddess Tripurā is of the nature of the space of the Heart (since She manifests as Consciousness therein) in everyone. She, manifesting within the Heart in the form of discriminating perception (or Buddhi) in a devotee who has taken refuge in Her without any other person as recourse, can liberate him quickly from the snare of death.

धन्योऽसि भार्गव त्वं तु यस्मादभ्युदयं गतः।
विचारः सर्वमूलं हि सोपानं प्रथमं भवेत्॥ ६॥
परश्रेयोमहासौधप्राप्तौ जानीहि सर्वथा।
सुविचारमृते क्षेमप्राप्तिः कस्य कथं भवेत्॥ ७॥

6, 7. T: Paraśurāma! But, you are blessed since you have arrived at good fortune. Investigation is indeed the root (or basis) of everything. Know that, in every way, it can become the foremost ladder in reaching the great mansion of supreme felicity. Without proper investigation, how can there be the attainment of happiness and by whom?

राधिता परमा देवी सम्यक् तुष्टा सती तदा।
विचाररूपतां याति चित्ताकाशे रविर्यथा॥ ८॥

8. T: Duly worshipped, the Supreme Deity, being pleased, takes the form of investigation in the space of the Heart of the devotee, as the sun (in outer space).

N: The Transcendental Undivided Consciousness that is Tripurā manifests in the Heart of the devotee as the Light of Investigation dispelling the darkness of Ignorance.

II. The Nature of the Self and the Way to Self-realization taught by Hemalekhā

L: Dattātreya proceeds to extol association with the wise as the principal cause for the destruction of sorrow and the attainment of the highest good. He narrates the story of Hemacūḍa and Hemalekhā to illustrate the glory of satsaṅga or association with the wise. Prince Hemacūḍa marries Hemalekhā, the adopted daughter of a sage. She was an enlightened woman, having lived with her wise father in a hermitage till her marriage. Hemacūḍa finds her indifferent to worldly pleasures and tries to find out the cause. Hemalekhā produces disgust for evanescent worldly pleasures in the heart of her husband through her wise teachings conveyed through a story. Hemacūḍa develops disgust towards worldly enjoyments and consequently non-attachment. Having found her husband fit for the teaching of the Highest Truth, Hemalekhā imparts spiritual knowledge to her husband and shows the path to Self-realization. She recommends surrender to God who is possessed of unlimited Freedom of Will as the first step.

तस्मात् कुतर्कं सन्त्यज्य महेशं शरणीकुरु।
अहेतुकतया स त्वां नियोजयति श्रेयसि॥९॥

9. T: Therefore, giving up wrong reasoning, take refuge in the Supreme Lord, without any motive. He will endow you with the highest good.

एतावदेव सोपानं प्रथमं क्षेमसौधके।
एतद्विहाय चान्यत्र नास्तीषत्फलसंभवः॥१०॥

10. T: This much alone is the first staircase in the mansion of well-being. Abandoning this, there is no possibility of even a little fruit elsewhere.

I. Hemacūḍa's query and Hemalekhā's answer in relation to God follow:

प्रिये महेश्वरं ब्रूहि यः शरण्यो भवेन्मम।
सर्वकर्ता स्वतन्त्रात्मा यच्छक्त्या नियतं जगत्॥११॥

11. T: Dear! Tell me about the Supreme Lord who should be the refuge for me, who is the maker of everything and whose nature is independent (or who has Freedom of Will), by whose power the world is controlled (or follows a fixed law).

पृष्टैवं सा हेमलेखा प्रियेण प्राह हर्षिता।
नाथ ते संप्रवक्ष्यामि शृण्वीश्वरविनिर्णयम्॥१२॥

12. T: Thus asked by her husband, she, Hemalekhā, who was delighted, said: Lord! I shall tell you the complete ascertainment of God. Hear me.

ईश्वरो हि जगज्जालप्रलयोत्पादकृद् भवेत्।
स विष्णुः स शिवो धाता स सूर्यः सोम एव च॥१३॥

13. T: God indeed should be one who is the maker of the creation and dissolution of the world. He is Viṣṇu, He is Śiva, he is Brahmā, he is Sūrya and is also Soma.

स एव सर्वथा सर्वः सर्वैरपि निरूपितः।
न शिवो नापि विष्णुर्वा न धाता नान्य एव च॥१४॥

14. T: He alone has been determined by all in every way and is also everyone. He is not also (in reality) Śiva, Viṣṇu, Brahmā or a different one alone.

पररूपे ह्यदेहेऽस्मिन् मुह्यन्ति स्थूलबुद्धयः।
भक्तियुक्ताश्च तैर्ध्यातो यत्र यत्र यथा यथा॥१५॥
तथा धत्तेऽनेकरूपं भक्तचिन्तामणिः स्वयम्।
अतश्चेतन एवेशस्तद्देहः स्याच्चितिः परा॥१६॥

15, 16. T: People with a gross intellect (that cannot understand subtle truths), but endowed with devotion, are perplexed in regard to the bodiless supreme nature of God. Contemplated by them wherever and in whichever manner, the wish-yielding gem that is God, himself assumes many forms in that manner. Therefore, God is only Intelligence. His body can only be Supreme (or Transcendental) Consciousness.

चितिरेव महासत्ता सम्राज्ञी परमेश्वरी।
त्रिपुरा भासते यस्यामविभिन्नं विभिन्नवत्॥१७॥

17. T: Supreme Being is only Consciousness, the paramount Queen and Supreme Goddess Tripurā in whom the non-different (world) appears as different.

आदर्शनगरप्रख्यं जगदेतच्चराचरम्।
तद्भूपैकत्वतस्तत्र नोत्तमाधमभावना॥१८॥

18. T: The world of movable and immovable things resembles a city reflected in a mirror. On account of the oneness of its nature (with the underlying mirror-like Consciousness), there can be no conception of the highest and the lowest with regard to that.

N: The One Undivided Transcendental Consciousness, like a mirror, reflects the Universe. The reflection does not exist apart from the mirror. Śiva, Viṣṇu and other Godheads are not only identical with the Supreme Consciousness, but do not admit of any differentiation between them.

अपरे तु स्वरूपे हि कल्पितं मुख्यतादि हि।
तस्मात् प्राज्ञ उपासीत परं रूपं हि निष्कलम्॥१९॥

19. T: Pre-eminence and other qualities (in the Godheads) are indeed imagined only in the lower nature (of the Supreme Consciousness) (consisting of the reflections). Therefore, let the wise man worship the supreme form (of the Reality) which is undivided (or without attributes).

असमर्थः स्थूलरूपं यद् बुद्धौ सङ्गतं दृढम्।
तदुपास्याहेतुतस्तु श्रेयः प्राप्नोत्यनुत्तमम्॥

नान्यथाऽस्य गतिः क्वापि भवेद् वै कोटिजन्मभिः॥ २०॥

20. T: But, one who is not competent (to do so), having worshipped without motive that gross form which has united with his intellect firmly, obtains the highest good. There can indeed be no recourse for him otherwise anywhere in millions of births.

L: Having heard the advice of his wife, Hemacūḍa gets initiated into the worship of God in the form of Goddess Tripurā and worships her with one-pointed devotion for several months. His mind which was turned away from objects of sense becomes solely occupied with investigation of the Ultimate Reality. He approaches his wife again for further teachings. He asks her:

का सा परा चितिर्माता कथं तस्यास्तु नो जनिः।
के वा वयं स्वरूपं किमस्माकं तद् ब्रवीहि मे॥ २१॥

21. T: Who is that Supreme Consciousness, the Mother? How does our birth from Her happen? Who are we and what is our natural state? Tell me that.

I: Hemalekhā gives her answer to Hemacūḍa's questions in the following verses which contain an investigation into the nature of the Self and the manner of realizing it.

नाथ शृणु प्रवक्ष्यामि गूढार्थमिदमादरात्।
विचारयात्मनो रूपं बुद्ध्याऽत्यन्तविशुद्धया॥ २२॥

22. T: Lord! I shall explain this secret matter. Listen. Investigate with attention the nature of your own Self with an extremely purified intellect.

न दृश्यं नापि तद्वाच्यमतो वक्ष्यामि तत् कथम्।
ज्ञाते स्वात्मस्वरूपे वै ततो ज्ञास्यसि मातरम्॥ २३॥

23: T: That (true nature of one's own Self) is not a visible object and is not to be spoken (or predicated) even. Therefore, how shall I describe it? When the true nature of one's own Self is indeed known, then you will know the Mother.

न ह्यादेशः स्वरूपेऽस्ति तत आदेष्टृवर्जितम्।
स्वं रूपं स्वात्मना पश्य शुद्धबुद्धिसमाश्रयम्॥ २४॥

24. T: In (regard to) one's real nature there is indeed no instruction (possible). Therefore, it is without an instructor. Perceive your own nature having the pure intellect as its residence, by your own self (i.e., by objectless pure awareness of oneself).

N: "Pure intellect" refers to the intellect freed from objects. The path to Self-knowledge is essentially the removal of all objective thought and abidance as pure objectless awareness where there is only the feeling "I am" or self-awareness. Holding on to it with a view to finding its essential nature is the investigation of the nature of the Self mentioned in verse 22 above. This is the means of knowing the Mother as stated in verse 23.

देवादितिर्यगन्तानां भान्तं भानैरभासितम्।
भान्तं सर्वत्र सर्वस्य सर्वदा मानवर्जितम्॥ २५॥

25: T: It is shining as the Self of all from the Gods to animals and birds and is not illuminated by (objective) perceptions. It is shining everywhere for everyone always without proof.

कथं कुत्र कदा केन निरूप्येतापि लेशतः।
मन्नेत्रं दर्शयेत्येवमुक्तमेतत् प्रियाधुना॥ २६॥

26. T: How, where, when and by which (proof) can it be determined (or proved) even a little? Dear! This is spoken in this manner — "Show me my eyes now."

N: This refers to the utterance: "Prove the existence of the Self". No one can show a person's eyes to that person himself. Even so is proving the existence of the Self.

नात्राचार्यस्योपयोगो यथा नयनदर्शने।
निपुणोऽपि महाचार्यः कथं नेत्रं प्रदर्शयेत्॥ २७॥

27. T: In this matter, there is no use for a teacher as in seeing (one's own) eyes. How can a great teacher, though clever, point out one's eyes (to himself)?

अतो गुरुरुपायोऽत्र तदुपायप्रदर्शनात्।
तत्ते वक्ष्याम्युपायं तच्छृणु संयतमानसः॥ २८॥

28. T: Therefore, in this matter, a Guru is the means on

account of his pointing out the means for that (Self-realization). Hence, I shall tell you the means. Hear that with your mind controlled.

यावत् त्वमात्मनि ममेत्येवं तु प्रतिपश्यसि।
ततः परं निजं रूपं यन्ममेति न भाति ते॥ २९॥

29. T: As long as you perceive (or become aware) in yourself thus: "(This is) mine", your own true nature (or Self), which does not appear to you as "mine", is different from that (which appears as "mine").

गत्वैकान्ते विविच्यैतद्यद्यद् भाति ममत्वतः।
तत्तत् परित्यज्य परं स्वात्मानमभिलक्षय॥ ३०॥

30. T: Having gone to a lonely place, discerning this (truth) and discarding all those which appear with the characteristic of "mine", perceive your own Self which is different (from all of them, being free from the concept of "mine").

N: The Self is the pure Subject. It is not an object perceived as "mine".

यथाऽहं ते ममत्वेन भासनान्नात्मता मयि।
सम्बन्धमात्रादात्मीया न स्वरूपगताह्यहम्॥ ३१॥

31. T: For instance, on account of my appearing to you as "mine" (or "my wife"), there is no selfhood in me (i.e., you do not consider me as your self). I belong to you by

mere relationship, but I am not contained in your self-nature.

ममार्थमखिलं त्यक्त्वा यत्त्यक्तुं नैव शक्यते।
तमात्मानं समालक्ष्य परं श्रेयः समाप्नुहि॥ ३२॥

32. T: Having abandoned all objects deemed as "mine" and also, perceiving the Self which is not at all possible to be given up, obtain the highest good.

L: Thus instructed by his wife, Hemacūḍa retires to a lonely place and commences his investigation with a concentrated mind. Negating the perceived objects, his body, vital energy manifesting as breath, mind and intellect as non-Self since they are perceived as "mine", he proceeds with his further investigation of the Self.

अहं कदाचिन्नास्मीति भासनाभावहेतुतः।
सर्वदाऽहं भासमानः स्थित एव न संशयः॥ ३३॥

33. T: By reason of the absence of appearance of (the notion) "I am not" (or "I do not exist") at any time, there is no doubt that I surely exist shining always.

भासमानस्य तु मम केन भानमिति स्फुटम्।
न हि जानामि तत् कस्मादेतन्न विदितं मया॥ ३४॥

34. T: I do not indeed know clearly (the entity) by which there is the appearance (or manifestation) of me who am (always) shining. Then, for what reason has this not

been understood by me?

घटादिकं चक्षुराद्यैर्भासते भुवि नान्यतः।
प्राणस्त्वचा विभात्येष मनो ज्ञानेन चोहितम्॥ ३५॥

35. T: In the world, the pot and other objects shine (or appear) by means of the eyes and other (sense-organs); not through others. This vital energy shines by the sense of touch. The mind is inferred by (its action of) knowing.

एवं बुद्धिः केन च मे भासनं नाविदं त्विदम्।
अथैषां भासनादेव नात्मा भासेत मे यदि॥ ३६॥
तर्हि नो विमृशाम्येतांस्ततो मे भासनं भवेत्।
इति निश्चित्य मनसा जहौ मानसगोचरम्॥ ३७॥

36, 37. T: Thus (also) is the intellect (inferred by its action of discriminating or deciding). By whom is my shining (or manifestation) (caused)? (i.e., By whom does the entity "I" shine?). But, I do not know this. Also, if my "Self" does not shine only on account of the shining of these (entities from the body to the intellect), then, I shall not think of (or reflect on) them. Thereupon, my "Self" can shine. Thus having resolved with this mind, he abandoned everything within the range of (or accessible to) the mind.

अथापश्यदन्धकारं गाढं तत्क्षणमात्रतः।
इदं ममात्मनो रूपमिति निश्चितमानसः॥ ३८॥
प्रहर्षमतुलं लेभे चाथ भूयो व्यचिन्तयत्।
नूनं पुनः प्रपश्यामीत्येवं चित्तं रुरोध वै॥ ३९॥

चञ्चलं हठयोगेन निरुद्धं समवैक्षत।
तेजःपुञ्जमनाद्यन्तं भास्वरं क्षणमात्रतः॥ ४०॥

38 to 40. T: Then, he saw dense darkness instantaneously. With a mind that had ascertained, "this is the nature of my Self", he obtained incomparable joy and then he thought again; "Certainly, I shall observe again." Thus, he stopped his unsteady mind by the employment of force (or through the method of Haṭha Yoga like restraint of breath). The mind having been restrained (or stopped), he perceived instantaneously a brilliant mass of light without beginning or end.

प्रबुद्धश्चिन्तयामास किमेतदिति विस्मितः।
अहो पश्यामि विविधं किमात्मानं कथं त्विदम्॥ ४१॥

41. T: Awakened (from that state) he was astonished and thought: What is this? Ah! Why do I see the Self variously? How does this happen?

भूयः पश्यामि चेत्येवं रुरोध स्वमनस्तदा।
विलीनं निद्रया चित्तं बभौ चिरतरं दृढम्॥ ४२॥

42. T: I shall observe again. Thus (thinking), he stopped his mind (again). Then, the mind was thoroughly dissolved by sleep for a long time.

तत्रापश्यत् स्वप्नजालं विचित्रानेकदर्शनम्।
अथ प्रबुद्धोऽत्यन्तं वै चिन्तां प्राप महत्तराम्॥ ४३॥

43. T: There, (in the state of sleep), he saw a number of dreams with many wonderful visions. Then, awakened (from that state), he very much suffered greater anxiety.

किमहं निद्रयाऽऽच्छन्नः स्वप्नान् समवलोकयम्।
तमस्तेजश्चापि दृष्टमहो स्वप्नात्मकं भवेत्॥ ४४॥

44. T: Why did I see dreams covered by sleep? Darkness and light which were seen should also be of the nature of dreams.

स्वप्नस्तु मानसोल्लासस्तदेतं वर्जये कथम्।
भूयो निगृह्य पश्यामीत्येवं निश्चित्य वै दृढम्॥ ४५॥
रुरोध चित्तं तु हठात्तदेतदभवत् स्थितम्।
तदाऽऽनन्दसमुद्रान्तर्निमग्न इव सोऽभवत्॥ ४६॥

45, 46. T: But, dream is the play of the mind. How do I avoid (or abandon) it? I shall observe again restraining (the mind). Having thus firmly resolved, he stopped the mind forcibly. Consequently, it became still. Then, he was immersed, as it were, within an ocean of bliss.

पुनश्चित्तप्रचलनात् प्रबुद्धोऽभवदञ्जसा।
किमेष मेऽभवत् स्वप्नश्चाथवा चित्तविभ्रमः॥ ४७॥
आहोस्वित् सत्य एष स्यादविचिन्त्यं विभाति मे।
नान्वभूवं किञ्चिदपि सुखमाप्तं कथं मया॥ ४८॥

47, 48. T: Again, on account of the movement of the mind, he was soon awake. What is this that happened to me? Is

it a dream or the delusion of the mind? Or perhaps, this may be true. It appears to me as inconceivable. I did not experience anything even a little. How (then) was happiness obtained by me?

अहोऽस्य सुखलेशस्य तुल्यं नास्त्यत्र किञ्चन।
अहं सुषुप्तवन्मूढः कथमेतत् सुखं स्थितम्॥ ४९॥

49. T: Ah! There is nothing whatever here which is equal to (even) a small portion of this happiness. I was stupefied like a sleeping man. How did this happiness occur?

नात्र हेतुं कञ्चिदपि लक्षये तत् कथं भवेत्।
आत्मावगमनायाहं प्रवृत्तोऽप्यद्य नाविदम्॥ ५०॥

50. T: I do not notice any cause whatever in this case. How could it happen? Though engaged in knowing the Self, I did not ascertain it now.

आत्मानमन्यच्चान्यच्च पश्यामि किमिदं भवेत्।
प्रकाशो वाऽन्धकारो वा सुखं वाऽन्यदथापि वा॥ ५१॥

51. T: I see the Self changing now and again. What can it be? Is it light or darkness or happiness or a different thing?

आत्मा भवेन्मम तथा क्रमिकैतत्स्वरूपकः।
नान्तमेम्यत्र भूयस्तां पृच्छामि विदुषीं प्रियाम्॥ ५२॥

52. T: So also, can my Self be one having these successive

forms? I do not reach any conclusion in this matter. I shall ask my learned wife again.

L: Thus having decided, Hemacūḍa asks his servant to fetch Hemalekhā and, on her arrival, asks her as follows:

प्रिये त्वयाऽनुशिष्टोऽहं विविक्तेऽत्र समास्थितः।
विचारपरमः स्वात्मरूपलक्षणहेतवे॥
तत्परेणापि चित्रं तु लक्षितं तत् पृथक् किमु॥५३॥

53. T: Dear! Instructed by you, I am remaining in this lonely place wholly engaged in investigation for the purpose of perceiving the nature of my own Self. Though exclusively devoted to it (i.e., discovering the Self), why nevertheless was it perceived variously and separately?

आत्मनः सर्वदा प्राप्तेर्भासमानत्वतोऽपि च।
असम्यग् भासनं चान्यभासनस्य निमित्ततः॥
इति मत्वा निरुध्यान्यभासनं सुव्यवस्थितः॥५४॥

54. T: The Self being always attained and always shining, thinking that the incorrect appearance was on account of something else coming into the mind, I remained firm, restraining other appearances.

अपश्यमन्धकारं च प्रकाशमन्यदेव च।
क्वचित्सुखं महत् प्राप्तं किमेतद्वद मे प्रिये॥५५॥

55. T: I saw darkness and light and also other things.

Sometimes, great happiness was obtained. Dear! Tell me what (all) this was.

इदमेवात्मनो रूपमथवाऽन्यद् भवेत् क्वचित्।
सम्यग् विविच्य कथय यथा तमभिलक्षये॥ ५६॥

56. T: Is this the nature of the Self or could it be another somewhere? Declare, having ascertained it correctly, so that I shall perceive it.

I: The following verses give the detailed reply of Hemalekhā:

यस्त्वया बाह्यसंरोधे व्यवसायः समेधितः।
स शुभः सम्मतः सर्वैः सुमुख्यश्चात्मवेदिभिः॥ ५७॥

57. T: That effort which was developed by you in stopping the external (movement of the mind) is good, approved of by all knowers of the Self and very important.

विना तेन न तत् प्राप्तं केनापि कुत्रचित् क्वचित्।
न तत् कारणतामेति तत्प्राप्तौ प्राप्तभावतः॥ ५८॥

58. T: Without that (effort) that (knowledge of the Self) has not been attained by anybody at any time anywhere. (But) that (effort) does not become the cause in its attainment on account of (the Self) having been attained always.

N: The effort in knowing the Self culminates in abidance as the Self. There is no knower other than the Self.

अप्राप्तस्य भवेत् प्राप्तिरात्मत्वान्नाप्तिरस्त्यतः।
तन्निरोधोऽपि नाप्त्यर्थस्त्वत्र पश्य निदर्शनम्॥ ५९॥

59. T: Attainment can happen of a thing not attained. Therefore, there is no attainment of the Self because of Selfhood (or Self-awareness). The restraint (or stopping) of that (mind) is not also for the purpose of its attainment. In this matter, consider this example:

N: Everybody has Selfhood always; i.e., the awareness "I am" always exists. So, the "attainment of the Self" is a contradiction in terms.

अन्धकारसमाच्छन्नं किञ्चित्तस्य निरोधतः।
दीपाद्यैराप्यते प्राप्तमिव लोके यथा तथा॥ ६०॥

60. T: As something which is covered by darkness is found in this world by means of a lamp and the like, as if it has been gained, on account of the suppression (or annihilation) of that (darkness), so, (the Self is discovered by restraining or stopping the mind).

शृणु प्रिय निरोधान्ते ह्यन्धकारो विलोकितः।
अन्धकारावलोकादौ शेषभावस्तव स्थितः॥ ६१॥

61. T: Dear! Listen. At the end of the restraint (or stopping of the mind), darkness was indeed seen by you. At the beginning of the sight of darkness, your residual nature existed.

N: The mind was neither aware of external objects nor

engaged in imagination, having been restrained. Darkness had not yet covered it. In the interval, what existed was the residual nature of the Self or objectless awareness, where only the sense of "I am" or self-awareness existed.

तं भावं भावय सदा परमानन्ददायकम्।
अत्र सर्वे महामोहग्रहग्रस्ताः परान्दृशः॥
अन्विष्यान्विष्य विहता न तां प्रापुश्च भावनाम्॥ ६२॥

62. T: Always reflect on that (residual) nature, which is the giver of the highest bliss. Here, all persons who have their sights (or perceptions) directed outwards and who are seized by the grip of great delusion have been frustrated repeatedly searching for it and did not attain to that (abstract) meditation.

N: Holding on to the objectless awareness "I am" (or self-awareness) is the way to the highest bliss. Though it obtains in the interval between two thoughts everyday for everybody, the nature of the mind which is constantly directed outwards, and the delusion that sense-perception and mental activity are the necessary ingredients of waking existence, prevent the experience of that state. Herein lies the necessity for sustained spiritual practice for most people before they can quieten their minds and attain this state of objectless awareness, which is an essential prerequisite for Self-enquiry.

सन्ति लोके शास्त्रविदः कुशलाश्च सुतार्किकाः।
अविदित्वा भावममुं शोचन्त्येव दिवानिशम्॥

शब्दार्थशिल्पमात्रेण न हि तत्पदमाप्यते॥ ६३॥

63. T: In the world, there are people who are conversant with the scriptures, clever and good dialecticians. Not having known this state, they merely grieve day and night. That state is indeed not reached by the mere skill in (interpreting) the meanings of words.

यावदन्वेषणं कुर्याद् विचारं वाऽपि पण्डितः।
तावन्न प्राप्यते तद्वै यतो न ग्राह्यमेव तत्॥ ६४॥

64. T: As long as a scholar makes a search or an investigation, so long, that (Self) is indeed not met with, since it is not at all graspable.

N: Here, search stands for the study or hearing of scriptural teachings (śravaṇa) and investigation stands for mental reflections on such teachings (manana). The real investigation (or Vicāra) is made by diving into one's own being after the complete stopping of mental activity, with a view to finding the real nature of the Self. This is equivalent to the Nididhyāsana of Vedāntin-s.

गत्वा दूरं न तत् प्राप्यं स्थित्वा प्राप्तं हि सर्वदा।
न तद्विचार्य विज्ञेयमविचाराद् विभासते॥
धावन् स्वमूर्धच्छायेव न प्राप्यं क्रियया क्वचित्॥ ६५॥

65. T: It is not obtainable by going to a distance (i.e., by reaching out through the senses and the mind). It is indeed met with always standing still (i.e., without the movement

of the senses and the mind). It is not knowable by reflecting on it (through mental activity). It shines on account of the absence of such reflection (through mental activity). It is not attainable by activity anywhere as the shadow of one's own head by running.

N: An external object can be known by the action of the sense-organs and an internal object (or a mental object) by reflection with the mind. But, the Self cannot be discovered without the complete restraint of the senses and the mind.

यथा हि निर्मलादर्शे प्रतिबिम्बसहस्रकम्।
पश्यन् बालोऽपि नादर्शं पश्यत्येवं जनः खलु॥ ६६॥
पश्यन् स्वात्ममहादर्शे प्रतिबिम्बं हि जागतम्।
स्वात्मानं न विजानाति तद्व्युत्पत्तिविवर्जनात्॥ ६७॥

66, 67. T: As even a boy seeing, for instance, a thousand reflections in a clear mirror, does not see the mirror, so, a person indeed seeing the reflection in the form of the world in the great mirror of his own Self, does not know his own Self on account of giving up its acquaintance.

N: Man is so much engrossed with the innumerable objects reflected in the mirror of his own Self, which is pure awareness, that he does not know the Self, (or in other words) does not abide as the Self.

नाथ सूक्ष्मदृशा पश्य ज्ञानज्ञेयात्मकं जगत्।
तत्र ज्ञानं स्वतः सिद्धं तदभावे न किञ्चन॥ ६८॥

68. T: Lord! See the world which is of the nature of knowledge and the known by your subtle vision. There, knowledge (or experience) is established (or proved) by itself. In its absence, nothing whatever exists.

प्रमाणानां प्रमाणं तदप्रमाणं स्वतो भवेत्।
यतः प्रमाणानपेक्षमादिसिद्धमतस्तु तत्॥
सिद्धिसाधकभावेन न तत्सिद्धिः कदाचन॥ ६९॥

69. T: That (knowledge) is the proof of all proofs, but should itself be proofless. Since it does not depend upon proof, therefore it is admitted to be true from the beginning. Its attainment does not happen at any time by the existence of the accomplisher of the attainment.

N: Knowledge does not require another entity to attain it. Knowledge is self-awareness and needs no agent to manifest it.

तत्र विप्रतिपन्नस्य न प्रश्नो नापि चोत्तरम्।
अनपह्नवनीयं तन्महादर्शतलं भवेत्॥ ७०॥

70. T: For one who is confused in that matter (i.e., in the existence or the non-existence of knowledge), neither questioning nor answering (is possible). That (knowledge) is undeniable. It would be (like) the surface of a great mirror.

तत्र सर्वं भासते वै दर्पणप्रतिबिम्बवत्।
देशेन वाऽपि कालेन परिच्छित्तिर्न विद्यते॥ ७१॥

71. T: In that (knowledge) everything indeed appears like reflections in a mirror. There is no division (or limitation) due to space or time.

N: Knowledge (or self-awareness) is the great mirror in which the objective world is reflected. Without that, there is no world. Limitations of space and time are also such reflections which do not exist apart from knowledge.

तदन्तर्भासमानत्वात् कथं ताभ्यां परिच्छिदिः।
परिच्छेदस्य भानं तु गगने वस्तुभिर्यथा॥ ७२॥

72. T: On account of appearing within that (mirror of knowledge) how can there be division (or limitation) by them (i.e., space and time)? The appearance of division (or limitation) is like the one (appearing) in the sky (or space) due to objects.

N: Space appears to be divided (or limited) by the existence, say, of a pot. The space within the pot is not different from space in general. Similarly, all objects, including the limitations of space and time, appear in the mirror of knowledge like reflections and have no existence apart from knowledge.

राजपुत्र सूक्ष्मदृशा तल्लक्षय निजं वपुः।
यत्र सामान्यचैतन्ये जगदेतद् विराजते॥ ७३॥

73. T: Prince! Perceive with your subtle vision that nature (or essence) of your own Self in which general (or undivided) Consciousness, this world shines (or appears).

N: Pure Knowledge spoken of in the previous verses is this general (or undivided) Consciousness.

तत्समावेशसंसिद्ध्या सर्वकर्तृत्वमाप्नुयात्।
तस्योपलब्धिं वक्ष्यामि यतः प्राप्नोषि तत्पदम्॥ ७४॥

74: T: By the complete attainment of the pervasion of that general (or undivided) Consciousness (by contemplating "I am That") one can attain to the state of the maker of all (or God). I shall tell you about the direct perception (or experience) of that general (or undivided Consciousness), on account of which you will reach that state.

निद्राजाग्रन्मध्यभागे संविद्भेदान्तरे तथा।
मध्ये संविद्वेद्ययोश्च सूक्ष्मबुद्ध्याऽभिलक्षय॥ ७५॥

75. T: In the intervening part between sleeping and waking, so also, in the interval between different perceptions, and intermediate between knowledge (i.e., the knower of the nature of "I" or self-awareness) and the known (object), perceive (that general or undivided Consciousness) with the subtle intellect.

N: The general or undivided Consciousness is within the experience of everyone in three "places" or situations mentioned above. There, awareness, free from objective perceptions, shines: (1) When sleep has ended but mental activity has not yet arisen. (2) When the thought of an object has ended and another thought has not yet occupied the mind. (3) When self-awareness reaches out to an

object and becomes objectified, attention towards the intervening state of Consciousness leads to the experience of undivided Consciousness.

एतत् पदं निजं रूपं यत् प्राप्य न विमुह्यति।
एतदज्ञानमात्रेण प्रवृत्तं जगदीदृशम्॥ ७६॥

76. T: This place is one's natural state, obtaining which one does not grieve. Merely by not knowing this, the world is settled in such a condition (i.e., full of sorrow).

N: Pure Consciousness free from objectivity is the real nature of the Self. Objects are like reflections in the mirror of that Consciousness and cannot affect its stainless and eternal nature.

नात्र रूपं रसो वाऽपि न गन्धस्पर्शशब्दनम्।
न दुःखं न सुखं वा तु न ग्राह्यं ग्राहकं च न॥ ७७॥

77. T: In this Self, there is neither form, nor taste, nor smell, touch and sound, no happiness or sorrow and neither any (object) to be grasped nor that which grasps it (i.e., the sense-organ).

सर्वाश्रयं सर्वरूपमपि सर्वविवर्जितम्।
एष सर्वेश्वरो धाता विष्णुरीशः सदाशिवः॥ ७८॥

78. T: Though it is the basis of everything (like a mirror for the reflections therein) and is the essential nature of everything, it is destitute of everything (i.e., it does not

contain anything). This one is the Lord of all, Brahmā, Viṣṇu, Rudra and Sadāśiva.

पश्येषदन्तः संरुध्य स्वात्मानं स्वात्मना सता।
त्यक्त्वा बहिःप्रसरतामन्तःप्रसरणोद्यतः॥ ७९॥

79. T: Completely restraining (or stopping) the mind within for a little while by giving up its outward moving nature and intent on going inward (to the core of one's own being), see your own Self by your own Being (arrived at by stopping all mental perceptions).

N: The commentator Śrīnivāsa has pointed out that "going inward" is only the firm restraint of the outward movement of the mind and the eagerness to hold it. There is no inward activity because of the inapplicability of any activity in one's natural or real state.

त्यक्त्वा पश्यामीति भावमन्धवन्निश्चलात्मना।
दर्शनादर्शने त्यक्त्वा योऽसि सोऽसि द्रुतं भज॥ ८०॥

80. T: Giving up the idea "I see" like a blind man and abandoning seeing and not seeing with an unmoving mind, what you are, that you are (i.e., that is your real nature). Experience it immediately.

N: Seeing refers to the knowledge arising out of sense-experience and imagination pertaining to the waking and dreaming states. Not seeing refers to the stupefied state of sleeping. The residual state is the fourth state of undivided Consciousness which is one's Eternal Nature or Being.

इत्युक्तः प्रियया हेमचूड आलक्ष्य तत्पदम्।
चिरं विश्रान्तिमालभ्य बहिर्विस्मरणं ययौ॥ ८१॥

81. T: Hemacūḍa, thus told by his wife, (did so and) perceiving that state and attaining to repose (in that state of absorption in the Self) for a long time, forgot the external world (in Samādhi).

L: Hemalekhā seeing her husband immersed in samādhi (or spiritual absorption) does not disturb him. He wakes up from samādhi in a muhūrta (or 48 minutes) and desiring the tranquillity of that state closes his eyes quickly. Hemalekhā asks him what gain or loss occurs to him by closing the eyes or opening them. Hemacūḍa tells her that he has obtained the much wanted repose after a long time by finding true happiness in his own Self. He asks his wife to leave him alone. Hemalekhā tells her husband:

नाथ ते तन्न विदितं पदं परमपावनम्।
यत्र स्थिता न मुह्यन्ति पण्डिताः पावनाशयाः॥
तत्पदं दूरतस्तेऽस्ति भूस्थस्येव नभस्तलम्॥ ८२॥

82. T: Lord! That extremely holy state is not known to you. For you, that state, remaining in which learned ones with pure hearts are not perplexed, is far away as the vault of the sky is for one standing on earth.

त्वया किञ्चित्सुविदितं भवेदविदितोपमम्।
निमील्योन्मील्य वा नेत्रे तत्पदं न समीक्ष्यते॥ ८३॥

83. T: What is known by you a little (i.e., not in entirety) can (only) be like what is not known. By closing or opening the eyes, that state is not seen (or experienced).

अकृत्वा वाऽपि कृत्वा वा न तल्लभ्येत कर्हिचित्।
अगत्वा चापि वा गत्वा न तदासादयेत् पदम्॥ ८४॥

84. T: By doing or even by not doing (something) that (state) cannot be obtained at any time. By going or even by not going (somewhere), one cannot reach that state.

निमील्य कृत्वा गत्वा वा प्राप्तं पूर्णं कथम् भवेत्।
यवाष्टकमितेनैव पक्ष्मणोन्मीलितेन तु॥ ८५॥
अन्तर्हितं यदि तदा ननु पूर्णं भवेत् पदम्।
अहो ते मोहमाहात्म्यमाश्चर्यं किमहं ब्रुवे॥ ८६॥

85, 86. T: How can that which is obtained by closing (the eyes), by doing (something) or by going (somewhere) be complete? If due to the opened eyelid of the measure of eight barley corns only, that state can be hidden, then, would that state be complete? Ah! (Wonderful is) the greatness of your delusion! What shall I say about this wonder?

यस्मिन् ब्रह्माण्डकोटीनां कोटयः कोणसंस्थिताः।
पक्ष्मणोऽङ्गुलिमानस्योन्मीलनात्तत्तिरोहितम्॥ ६७॥

87. T: In which millions of Universes are situated in a corner, that is hidden on account of the opening of the

eyelid measuring a finger's breadth!

शृणु राजकुमारैतत् तत्त्वसारं वदामि यत्।
यावद् ग्रन्थिविभेदो न न तावत् सुखमृच्छति॥ ८८॥

88. T: Prince! Hear this essence of truth which I tell you. As long as there is no breaking (or unbinding) of the knots, so long one does not attain to happiness.

ग्रन्थयः कोटिशः सन्ति मोहरज्जुविवर्तिताः।
तत्र स्वरूपासंवित्तिर्मोहरज्जुरुदीरिता॥ ८९॥

89. T: There are millions of knots apparent in the rope of delusion. There, the non-recognition of one's own real nature is called the rope of delusion.

यत्र ता ग्रन्थयः सन्ति विपरीतग्रहात्मिकाः।
तत्राद्या देहमुख्येषु भवेदात्मत्वनिश्चयः॥ ९०॥
यद्वशादेष संसार आततो दुष्प्रतिक्रियः।
तथा जगत्यनात्मत्वबुद्धिर्भानसमाश्रये॥ ९१॥

90, 91. T: In that (rope of delusion), there are those knots in the form of contrary (or false) perceptions. There, the first knot would be the firm conviction of selfhood in entities of which the body is the chief one, on account of which, this course of worldly life, which is difficult to counteract, is spread. So also, the belief in the non-selfhood of the world which rests on appearance (like the reflection in a mirror) (is the second knot).

एवं जीवेशभेदादिनिश्चया ग्रन्थयो मताः।
एतच्चिरात् समुद्भूतं भूयः संवर्तितं च वै॥ ९२॥
ग्रन्थिरूपं समापन्नं पुरुषः पाशितस्ततः।
तद्ग्रन्थिविस्रंसनतो बन्धान्मुक्तिः समीरिता॥ ९३॥

92, 93. T: Thus, the firm belief in the difference between the individual soul and God and such other (beliefs) are considered as knots. This (false perception) which has arisen for a long time and indeed made to occur repeatedly, has acquired the nature of a knot and because of that, man is bound. Liberation from the bondage is accomplished on account of the untying of that knot.

यत्त्वं निमील्य नेत्रे स्वे पदमासादयस्यलम्।
तत्पदं निजरूपं ते शुद्धसंविदनुत्तरम्॥ ९४॥

94. T: That state, which you surely obtain by closing your eyes, is your own natural state with nothing beyond and is Pure Consciousness.

तदेवाखिलसंसारचित्रादर्शतलं महत्।
कदा क्व केन रूपेण नास्ति तन्मे निरूपय॥ ९५॥

95. T: That alone is the great surface of the mirror reflecting the picture of the entire world. When, where and with what form does it not exist? Show that to me.

यदा यद्रूपतो यस्मिन्नेति ब्रूयाः स्वसंविदम्।
तर्हि तत्कालदेशादेर्वन्ध्यापुत्रत्वमेव हि॥ ९६॥

96. T: When, in which (place) and through which form (or state) you may say that Self-consciousness does not exist, then, there is indeed the nature of the son of a barren woman alone for those time, place and other entities, (i.e., they are an utter impossibility).

प्रतिबिम्बो निरादर्शो यथा नाथ तथैव तत्।
तस्मात्तत्पदसन्त्यागान्नास्ति कुत्रापि किञ्चन॥
तत्ते नेत्रोन्मीलनेन किमन्तरिततामियात्॥ ९७॥

97. T: Lord! As a reflection without a mirror is, even so is that (existence without Consciousness), (i.e., it cannot occur). Therefore, on account of giving up that state (of Pure Undivided Consciousness), there is nothing whatever anywhere. In that case, what state of difference can that (Undivided Consciousness) arrive at by your opening of the eyes?

यावदेवं विजानामीत्येवं ग्रन्थिर्दृढा भवेत्।
तावन्न तत्पदं प्राप्तं यत्प्राप्तं स्यान्न तद् भवेत्॥ ९८॥

98. T: As long as there would be the firm knot in this manner, namely, "I know (the Pure Undivided Consciousness) in this manner (i.e., by a particular means)", so long that state (of Pure Undivided Consciousness) has not been obtained. What may have been obtained cannot be That.

निमील्योन्मील्य वा नेत्रे यत्प्राप्तं मन्यसे पदम्।
तन्न पूर्णपदं यस्मात् परिच्छेदात् क्रियादितः॥ ९९॥

99. T: That state which you consider as having been obtained by closing or opening the eyes, that is not the complete state (of Undivided Consciousness) because of separation therefrom on account of performance (of some act) and the like.

कुत्र नाथ महासंविन्नास्ति कालानलप्रभा।
स्वात्मीकरोति याऽनल्पकल्पनेन्धनसंचयम्॥१००॥

100. T: Lord! Where does the great Undivided Consciousness having the splendour of the fire of time (or the destructive fire at the end of the world) not exist, the fire that completely absorbs into itself the heap of fuel in the form of numerous thoughts?

न ते कर्तव्यसंशेषो विज्ञाय परमं पदम्।
त्यज ग्रन्थिं सन्निरुध्य पश्यामीति हृदि स्थिताम्॥
इदं नाहमिति ग्रन्थिमुन्मूलय परां दृढाम्॥१०१॥

101. T: There is no remainder of things that ought to be done by you having known the highest state (of Undivided Consciousness). Give up the knot existing in your heart as "I shall perceive having restrained (all thoughts)". Also, eradicate the other strong knot, namely, "I am not this".

पश्य सर्वत्र चात्मानमखण्डानन्दबृंहितम्।
पश्यात्मन्यखिलं लोकं दर्पणप्रतिबिम्बवत्॥१०२॥

102. T: See the Self full of unbroken bliss everywhere. See

the entire world in the Self as the reflection in a mirror.

सर्वत्राखिलमात्मानमिति भूयो न भावयन्।
शेषमभ्युपगम्यान्तः स्वस्थो भव निजात्मना॥ १०३॥

103. T: Not contemplating again "I see the Self entirely everywhere (within and without)" and arriving at the residual Reality (which is the Undivided Consciousness) within (or in the core of your being), become Self-abiding with your own natural state.

इति प्रियोदितं श्रुत्वा हेमचूडः सिताशयः।
विदित्वा पूर्णमात्मानं सर्वत्र भ्रान्तिवर्जितः॥ १०४॥

104. T: Thus having heard what was uttered by his wife, Hemacūḍa, possessed of a pure heart, knowing the Self as whole everywhere (shining with the same nature when the mind is completely restrained or not) was free from delusion.

क्रमात् पूर्णसमावेशासादनात् स्थिरभावनः।
विहरन् सर्वदा हेमलेखादियुवतीगणैः॥ १०५॥
शासन् राज्यं समृद्धं स्वं जित्वा शत्रुगणं रणे।
शास्त्राणि श्रावयन् शृण्वन्नर्जयन् धनसंचयम्॥ १०६॥
अश्वमेधराजसूयाद्यैर्यजन् क्रतुमुख्यकैः।
वर्षाणामयुते द्वे वै जीवन्मुक्तो भुवि स्थितः॥ १०७॥

105 to 107. T: Having firm meditation (on the Self identical with Undivided Consciousness) on account of attain-

ing complete pervasion (by Pure Consciousness) gradually, he remained on earth for 20,000 years as one liberated while alive, always living with Hemalekhā and other young women, ruling his prosperous country, conquering a multitude of enemies in battle, hearing and causing others to hear the scriptures, earning a large quantity of wealth and performing pre-eminent sacrifices such as Aśvamedha and Rājasūya.

N: This brings to a close the remarkable story of Hemalekhā containing her complete teaching on the nature of the Self and Self-realization. The Ultimate Perfection is established to be sahajasamādhi or natural spiritual absorption in contrast to the Absolute Nirvikalpa State where the complete absence of the objective and the subjective world is experienced. In sahajasamādhi, the sage lives just as any other common man, but always established in Pure Undivided Consciousness, untouched by the apparent worldly life. Verses 105 to 107 only say forcefully (with the exaggeration of a mythical narrative) that Hemacūḍa lived a normal princely life though he was fully enlightened and liberated. The full possibility of the sahaja state has been demonstrated in the lives of Srī Ramaṇamaharṣi of recent times and other sages and confirmed by tāntrika texts like Paramānandatantra of the Śrīvidyā school which considers this state as the final fruit of spiritual practice. This is termed "asaṁjñātasamādhi" (or ultra-cognitive spiritual absorption) in that work.

III. Dattātreya establishes that the perceived world is not different from Consciousness

L: Having heard the wonderful story of Hemalekhā, Paraśurāma asks Dattātreya how the visible world can have the nature of mere Consciousness. The Guru explains the possibility in the following manner:

स्वतो न भासते क्वापि भासते च चिदाश्रयात्।
अतो जगत् स्यादादर्शप्रतिबिम्बसुसम्मितम्॥१०८॥

108. T: The world does not shine (or manifest) by itself anywhere. It manifests on account of dependence on Consciousness. Therefore, the world must be very much like the reflection in a mirror.

चितिर्विचित्राऽन्यभावैरुपरक्ताऽपि भासिनी।
स्वरूपादप्रच्युतैवादर्शवल्लेशतोऽपि हि॥१०९॥

109. T: The wonderful Consciousness, like a mirror, is endowed with reflection quite without deviating from its own natural state even a little, though coloured by other natures (or objects reflected by it).

दर्पणप्रतिबिम्बानां दर्पणानन्यता यथा।
चिदात्मप्रतिबिम्बानां चिदात्मानन्यता तथा॥११०॥

110. T: As there is no difference from the mirror for re-

flections in a mirror, so, there is no difference from the Consciousness that is the Self for reflections in that Consciousness that is the Self.

N: There is no image without the mirror. There is no world without Consciousness. Consciousness is the Reality. The world is an appearance superimposed on the Reality and is not different from it.

दर्पणे प्रतिबिम्बो हि बिम्बहेतुर्निरूपितः।
चिति स्वान्त्र्यहेतुः स्यात् प्रतिबिम्बो हि जागतः॥१११॥

111. T: It is seen that the reflection in a mirror has an object as its cause. The reflection of the world in Pure Consciousness should indeed have the freedom of Will (of Pure Consciousness) as its cause.

स्वसङ्कल्पाद् राम पश्य स्वात्मनि प्रतिबिम्बितान्।
भावान् बिम्बविनाभूतान्निर्निमित्तावभासनान्॥११२॥

112. T: Rāma! Consider the objects (or thoughts) reflected in your own Self (or individualized Consciousness) on account of your own will, which are bereft of things serving as sources of reflection and whose appearance is causeless.

सङ्कल्प एव स्वातन्त्र्यं चितेरुच्छूनमीर्यते।
असङ्कल्पदशायां सा चितिः स्वच्छैकरूपिणी॥११३॥

113. T: The freedom of Pure Consciousness alone, becom-

ing swollen (or becoming grosser from its state of being a subtle power of Consciousness) is called Will (or Imagination). In the state of absence of that Will (or Imagination) that Consciousness is pure and of a single nature.

एवं चितेर्विशुद्धैकरूपायाः सृष्टितः पुरा।
बृहत् स्वातन्त्र्यमभवत् सङ्कल्पात्मकमेव तत्॥ ११४॥

114. T: Thus, there existed the great (or unlimited) freedom of Consciousness, which was of a pure and single nature, before creation. That was of the nature of Will alone (at the beginning of creation).

तत एतत् समाभातं प्रतिबिम्बात्मकं जगत्।
बृहत्सङ्कल्पसुस्थैर्याच्चिरमेतद् विभासते॥ ११५॥

115. T: From that (Will), this world of the nature of a reflection has appeared. This shines for a long time on account of the firmness of the Great Will.

साधारणं जगद् भाति पूर्णस्वातन्त्र्यहेतुतः।
अन्येषां तदपूर्णत्वाद् भात्यसाधारणात्मना॥ ११६॥

116. T: The world shines commonly (to all individual souls) on account of the complete Freedom of Will (of Pure Consciousness or God). For others (i.e., individual souls), on account of the incompleteness of that freedom, it shines with a nature which is not common.

N: The will (or imagination) of the individualized

Consciousness (or Jīva) does not create objects (or thoughts) which are commonly shared by all individual souls. But the world created by the Will of God having complete Freedom is commonly experienced by all individual souls (or Jīva-s).

अभ्यासान्मणिमन्त्राद्यैः स्वातन्त्र्यं तु यथा यथा।
त्यजेत् सङ्कोचमात्मस्थं तथा तत्र हि भासनम्॥११७॥

117. T: By spiritual practice, mystic gems, incantations (or mantra-s) and the like, in whatever manner there arises freedom of Will, in that manner one would give up the contraction present in the mind (or will) and the appearance (of objects not previously manifested) would indeed be there.

N: The idea is that the will of one practising spiritual disciplines can acquire enough freedom that would be capable of manifesting the objects in other minds also.

पश्यैन्द्रजालिकं राम निरुपादानयोगतः।
भासयन्तं जगच्चित्रं सङ्कल्पादेव सर्वतः॥११८॥
साधारणं स्थिरं स्वार्थक्रियार्हं भूय एव तु।
स्वात्मन्युपसंहरेच्च जगदेवं विभासते॥११९॥

118, 119. T: Rāma! See a magician showing the wonder of a world all round out of his will alone without the use of any material. That world is common (to all), (appears) stable and also fit for one's purposeful action. (The magician) can also withdraw (that world) into his own self

again. Thus does the world (created by God) appear.

योगिनः पश्य सृष्टिं तां पूर्णस्थैर्यसमावृताम्।
योगिनस्तु मितत्वेन सृष्टिर्बाह्या विभाविता॥ १२०॥

120. T: See that creation of a Yogin which is protected by complete stability. But, due to the limitation of the Yogin, the external creation is manifested.

अमितत्वात् सृष्टिरियं चिन्नाथस्यान्तरेव हि।
अत एव चिदात्मत्वव्यतिरेकादसत्यता॥ १२१॥
जगतः प्रतिबिम्बस्यादर्शात्मत्वं विना यथा।
अत एव विचारेणासत्यतां याति नान्यथा॥ १२२॥

121, 122. T: On account of the unlimitedness of the Lord who is Pure Consciousness, this creation is only within Him. For this very reason, on account of its dissimilarity with the Conscious Nature (of God), the unreality of the world (is postulated), as (there is no reality) for the reflection without its being of the nature of the mirror. Merely because of this, it becomes unreal by investigation; not otherwise.

N: The world is as real as the reflection within a mirror and that reflection cannot exist apart from the mirror.

सत्यं स्वभावं नो मुञ्चेदसत्यं तं परित्यजेत्।
जगत् पश्य भार्गवैतत् स्वभावादतिचञ्चलम्॥ १२३॥

123. T: Reality would never give up its own nature. Un-

reality would abandon that. Rāma! See this world which is extremely inconstant by nature.

सत्यासत्ये विभागेन भासेते सर्वतोऽखिलम्।
प्रतिबिम्बादर्शभानमिव तत्प्रविचारय॥१२४॥

124. T: Reality and unreality appear with division everywhere. Investigate that entirely like the appearance of a mirror and the reflection (in it).

N: A mirror is unchanging while the reflected image is changeable. The former corresponds to reality and the latter to unreality.

आदर्शो ह्यचलस्तत्र चलं हि प्रतिबिम्बकम्।
तथा जगच्चलं संविदचला सर्वभावितम्॥१२५॥

125. T: A mirror is indeed fixed. There, the reflection is only inconstant. In that manner, the world is inconstant. Consciousness is fixed (or permanent). This is known to everybody.

अत एव हि भावानां विचारासहरूपता।
तथा हि सूर्यालोको हि वस्तूनामवभासकः॥१२६॥
उलूकादिदिवान्धानां विपरीतोऽन्धकारवत्।
प्रकाशत्वान्धकारत्वे न विवित्तेऽनयोः स्फुटे॥१२७॥

126, 127. T: For this very reason indeed, objects have a nature which is unable to bear investigation. Thus, the light of the sun is surely the illuminator of objects. For owls

and the like which are blind in the daytime, it is reverse like darkness. For these two (i.e., for sunlight and darkness) revealing nature and blinding nature are not clear and separated.

N: The idea is that, for the owl, their effects on the vision are reversed. Therefore, sunlight and darkness do not have the same definite nature always.

एवं विषं कस्यचित् स्यादविषं कस्यचिद् भवेत्।
कालो देशश्च दीर्घो यो मनुष्यादिप्रभावितः॥
स एव विपरीतो वै देवानां योगिनामपि॥१२८॥

128. T: Thus, a thing may be a poison to somebody. It may not be a poison to somebody else. That very space or time which is recognized by men and the like as long (or extended) is indeed the opposite for gods and yogin-s.

दर्पणे भासमानस्य दूरादेर्दूरता यथा।
तथैवास्य स्वभावोऽपि विचारे न स्थिरो भवेत्॥
अत आश्रयरूपेण विना नास्ति हि किञ्चन॥१२९॥

129. T: As the remoteness of distant objects and the like appearing in a mirror is, so also, even the nature of this (world) cannot be fixed on investigation. Therefore, there is nothing whatever except the substratum (which is Pure Consciousness).

यदस्तीति भाति तत्तु चितिरेव महेश्वरी।
एवं जगच्चिदेकात्मरूपं ते सम्यगीरितम्॥१३०॥

130. T: That which shines as "is", is only Pure Consciousness, the Great Goddess. Thus, the nature of the world and Consciousness as of one essence, has been declared to you properly.

एषा परा चितिः प्रोक्ता त्रिपुरा परमेश्वरी।
ब्रह्मेत्याहुर्वेदविदो विष्णुं वैष्णवसत्तमाः॥ १३१॥
शिवं शैवोत्तमाः प्राहुः शक्तिं शक्तिपरायणाः।
एतद्रूपादृते किञ्चिद् यदि ब्रूयुस्तदल्पकम्॥ १३२॥

131, 132. T: This Supreme (or Transcendental) Consciousness is called the Great Goddess Tripura. The knowers of the Veda call it Brahman and the extremely wise (or virtuous) Vaiṣṇava-s call it Viṣṇu. The best of Śaiva-s call it Śiva and those devoted to Śakti designate it as Śakti. If they speak of anything except the one having this nature (of Absolute Consciousness) that is trivial.

तया व्याप्तं तु चिच्छक्त्या दर्पणप्रतिबिम्बवत्।
तस्य भास्यकृतं भासकत्वं च न स्वतः स्थितम्॥ १३३॥

133. (All this) is pervaded by that Power of Consciousness as the reflection is by the mirror. The illuminating nature of that (Light or Power of Consciousness) arises out of the (apparently) illuminated. It does not exist by itself.

N: Consciousness pervades the world not as space pervades a pot and other objects. It is like the reflection being covered or possessed by the mirror. The designation

"illuminator" arises only out of the appearance of what is illuminated. Since the latter is a mere appearance without any reality, Consciousness is mere Light existing by itself and having nothing outside it.

भास्यं तु भाननिर्मग्नमादर्शे नगरादिवत्।
दर्पणे नगरं यद्वद् दर्पणान्नातिरिच्यते॥
तथा चिति जगद् भाति यत्तन्नैवातिरिच्यते॥१३४॥

134. T: The illuminated is merged in the Light like a city and others (merged) in a mirror. As a city (appearing) in a mirror is not separate from the mirror, so, the world which appears in Consciousness is not at all separate from it.

दर्पणात्मनि संपूर्णे निबिडे चैकरूपिणि।
यथा हि भिन्नं नगरं सर्वथा नोपपद्यते॥१३५॥
तथा पूर्णे सुनिबिडे चैकरूपे चिदात्मनि।
जगत् सर्वात्मना नैव ह्युपपत्तिं समश्नुते॥१३६॥

135, 136. T: In that of the nature of a mirror which is full, dense and of one form, as a separated city is indeed not possible entirely, so, in that of the nature of Pure Consciousness which is whole, extremely dense and of one nature, the world does not surely attain to appearance (as a separate entity) entirely.

आकाशस्त्ववकाशात्मा शून्यरूपत्वहेतुतः।
द्वैतं जगत् प्रसहते सर्वत्रैव हि सर्वदा॥१३७॥

137. T: But, the sky which consists of space, on account of its empty nature, indeed bears the duality that is the world, always and everywhere.

सती चितिरशून्यात्मरूपिण्येकरसा कथम्।
द्वितीयलेशं प्रसहेदादर्शात्मवदञ्जसा॥१३८॥

138. T: How can Pure Consciousness which is Pure Existence, whose essential nature is not void and which is of one essence, truly bear even a particle of a second entity, similar to the nature of a mirror?

तस्मादादर्शवत् संवित् स्वातन्त्र्यभरवैभवात्।
भासयेदद्वितीये स्वे रूपे सर्वं चराचरम्॥
निमित्तोपादानहीनं द्वितीयमतिचित्रितम्॥१३९॥

139. T: Therefore, like a mirror, Pure Consciousness, on account of the power of its abundant freedom of Will, can manifest in its own natural state which is without a second, the entire world of movable and immovable objects, which is (apparently) a second entity and extremely diversified, without any instrumental or material cause.

यथाऽनेकरूपविधे भासमानेऽपि दर्पणे।
एकत्वं भासते स्पष्टमविशेषाददूषितम्॥१४०॥
तथा विचित्रे जगति भासमानेऽप्यनेकधा।
अनुसन्धानसंसिद्धमेकं दोषविवर्जितम्॥१४१॥

140, 141. T: As, even in a mirror appearing in many kinds

of forms (due to the reflected images), oneness appears clearly, not vitiated on account of absence of difference, so, even in the wonderful world appearing variously, there is One Reality without defect, proved (or established) by investigation.

N: Investigation would reveal that all the varied experiences due to the three states of waking, dreaming and sleep are witnessed by one entity which is unaffected by such states and experiences.

राजन् स्वात्मनि सम्पश्य मनोराज्यदशास्थितिम्।
अनेकवैचित्र्यवपुरपि चैतन्यमात्रकम्॥१४२॥

142. T: King! See within yourself the state of the period of imagination or fancy. Though it has a form of many varieties, it is only Consciousness.

सृष्टौ वा प्रलये वाऽपि निर्विकल्पैव सा चितिः।
प्रतिबिम्बस्य भावे वाऽप्यभावे वेव दर्पणः॥१४३॥

143. T: In creation or in dissolution, that Consciousness is quite free from thought-constructs, as a mirror is (pure and unaffected) during the existence or non-existence of the reflected image.

एवंविधैकरूपाऽपि चितिः स्वातन्त्र्यहेतुतः।
स्वान्तर्विभावयेद् बाह्यमादर्शे गगनं यथा॥१४४॥

144. T: Consciousness, though it is of one essence of this

kind, on account of its freedom of Will, can cause the appearance of what is (deemed to be) "outside" within itself, as the sky in a mirror.

एषा हि प्रथमा सृष्टिरविद्या तम उच्यते।
पूर्णस्यांशेनेव भानं बाह्याभासनमुच्यते॥१४५॥

145. T: This is indeed the first creation. It is called Ignorance or Darkness. The appearance of the Whole as if with parts is described as "external appearance".

L: From this onwards, the theory of creation from Pure Consciousness is described through the definition of the 36 fundamental entities (or tattva-s) beginning with Pure Consciousness at the time of creation (or Śivatattva) down to the gross earth element (or Pṛthvītattva) as given in the āgama scriptures.

एवं सा परमा संविद् बाह्याभासप्रपूर्वकम्।
क्रीडां करोति सृष्ट्यादिक्रमेण सर्वसाक्षिणी॥१४६॥

146. T: Thus, that Supreme Consciousness, the Witness of all, is engaged in a play by the performance in succession of creation and the rest (i.e., preservation and dissolution), preceded by (seemingly) external appearance.

तत्राद्यया श्रीत्रिपुराशक्त्या सृष्टौ प्रभावितः।
हिरण्यगर्भो यो ब्रह्मा तस्यैतद् भावनोत्थितम्॥१४७॥
जगत्तत्र तु या संविद् त्वमहंरूपभासिनी।
सा परैव हि चिच्छक्तिस्तद्भेदो न तु विद्यते॥१४८॥

147, 148. T: There, in that creation, this world has arisen from the creative contemplation (or powerful imagination) of Hiraṇyagarbha or Brahmā (the Creator) who has been willed (or imagined resolutely) by the Primal Cause that is the Power of Tripurā. In that (world), that consciousness which is shining in the form of "I" and "You", is only the Supreme Power that is Absolute Consciousness. There is no difference between them.

भेदस्त्वौपाधिको भाति ह्युपाधिर्ब्रह्मभावितः।
तद्भावनोपसंहारे नास्ति भेदस्य भासनम्॥ १४९॥

149. T: The difference appears as pertaining to the attributes and the attributes are imagined by Brahmā. On the withdrawal of that imagination, there is no appearance of the difference.

तस्माद् भावनामात्रात्मरूपमेतज्जगद् बहिः।
चिदात्मरूपेऽव्यक्ते वै भासते मनुजाधिप॥ १५०॥

150. T: King! Therefore, this world, which has a nature consisting merely of imagination, indeed shines (as if) externally in the Unmanifest which has a nature consisting of Consciousness (alone).

N: The above teachings appear in a narrative called "The story of the world within a mountain" told by Dattātreya and are addressed to a king by a sage. The "Unmanifest" is the "external appearance' mentioned in verse 145 above.

IV. King Janaka's teachings to Sage Aṣṭāvakra on the Highest Knowledge leading to Liberation

L. Paraśurāma gets a doubt on the possibility of direct perception (or experience) of Pure Consciousness destitute of known (or knowable) objects. He also wants to know the nature of Liberation and the Knowledge which can bring about that status. Dattātreya answers his questions through the story of King Janaka and sage Aṣṭāvakra in which the latter is taught by the former on the subject.

एतद्वेदनमत्यन्तं सुलभं दुर्लभं च हि।
यः परावृत्तदृष्टिः स्यात्तस्य तत् सुलभं भवेत्॥
यः पराग्दृष्टिरेवास्ते तस्य तच्चातिदुर्लभम्॥१५१॥

151. T: This Knowledge is extremely easy of attainment and is indeed also difficult to be attained. It can be easy for him whose perception (or mind) may be turned back (on itself searching its source). It can also be extremely difficult of attainment for him who lives with his perception (or mind) directed outwards only.

यद्यद् दृश्यं पश्यसीह तेन तद्वेद्यमुच्यते।
यत्तेऽवभासते किञ्चित् तद्विभावय सद्धिया॥
भानशक्तिर्भास्यहीना सर्वभानसमाश्रया॥१५२॥

152. T: Whatever visible object you see here, it is declared as knowable by that (Knowledge). Whatever appears to

you, perceive it with a pure and steady intellect. The power of perception (or knowledge) bereft of the perceivable (or knowable), is the resort or substratum of all perception (or knowledge).

N: The True Principle is Universal Knowledge or Consciousness which is undivided by place, time and form. A little of this Knowledge may appear, say, as a pot. There are two aspects of the Knowledge of a pot: (a) Pot, (b) Knowledge. There, the pot is the perceivable (or knowable) object. Knowledge is pure perception or Consciousness. That Knowledge of the nature of pure perception is called the power of perception. That is bereft of the perceivable object. That is the basis or substratum of all perception; indeed it is Knowledge or Perception itself.

सैव तत्तत्त्वमित्येव विजानीहि मुनेः सुत।
वेद्यमेव न वित्तिः स्यात् स्वतो यत्र प्रकाशते॥ १५२॥

152. T: Son of the sage! That Knowledge (or Perception) alone is that True Principle. Know this surely. The knowable alone cannot be knowledge, since it cannot shine by itself.

तत्तद्रूपविभेदेन वित्तिर्नो भिद्यते क्वचित्।
भेदो हि वेद्यधर्मः स्यान्न वित्तिं संस्पृशेत् क्वचित्॥ १५३॥

153. T: Knowledge is not divided by the difference in the forms (of the knowable objects) anywhere. Difference can only be the characteristic property of the knowable. It

cannot touch Knowledge anywhere.

सर्वेषां प्राणिनां ब्रह्मन् व्यवहारदशास्वपि।
सूक्ष्माः समाधयः सन्ति चाव्युत्पत्त्या विभान्ति नो॥१५४॥

154. T: Brāhmaṇa! For all living beings, subtle samādhi-s occur even during conditions of work; but, they do not come to light on account of absence of proficiency (or familiarity).

जाग्रत्यविमृशिर्या स्यात् स समाधिरुदीरितः।
विमर्शाभावमात्रं तु समाधिरभिधीयते॥१५५॥

155. T: That is called samādhi which is the state of absence of deliberation in the waking state. The mere absence of mental contemplation (or the absence of thought-constructs) is denoted by the word samādhi.

राजन् यदुक्तं भवता व्यवहारदशास्वपि।
सूक्ष्माः समाधयः सन्तीत्येवं तन्मे वद स्फुटम्॥१५६॥

156. T: King! Tell me clearly what was told by you that, even under conditions of work, subtle samādhi-s occur.

दशासु कासु ते सन्ति निर्विकल्पचिदात्मकाः।
एवं तेनानुयुक्तोऽथ प्राह राजा महाशयः॥१५७॥

157. T: Under what conditions do they, of the nature of Pure Consciousness without thought-constructs, occur?

Thus asked by him, the noble-minded king said then:

श्रृणु ब्रह्मन् प्रवक्ष्यामि व्यवहारे समाधयः।
प्रियया सम्परिष्वक्तो नव्यया प्रथमं यदा॥१५८॥
तदा न वेद बाह्यं वाऽप्यान्तरं वा क्षणं नरः।
तिष्ठेन्न निद्रयाऽऽक्रान्तः स समाधिरुदीरितः॥१५९॥

158, 159. T: Brāhmaṇa! Listen. I shall tell you about samādhi-s during work (or activity). When a man is embraced for the first time by his new and beloved wife, then, he does not know for a moment either the external or the internal. He may not (also) be overcome by sleep (or insensibility). That is called samādhi.

N: "The external" refers to place, time, direction and the like. "The internal" refers to mental modifications like happiness and sorrow or any thought-construct.

यच्चिराद्वाञ्छितं किञ्चिदलभ्यत्वेन निश्चितम्।
अकस्मात्तस्य संप्राप्तिर्यदा भवति वै मुने॥१६०॥
तदा न वेद बाह्यं वाऽप्यान्तरं वा क्षणं नरः।
तिष्ठेन्न निद्रयाऽऽक्रान्तः स समाधिरुदीरितः॥१६१॥

160, 161. T: When there is the acquisition suddenly of something which was desired for a long time and ascertained as not attainable, then, a man does not know for a moment either the external or the internal. He may not (also) be overcome by sleep (or insensibility). That is called samādhi.

अतर्कितं व्रजन् क्वापि निर्भयो हृष्टमानसः।
अकस्माद् यदि सम्पश्येद् व्याघ्रादि मृत्युसम्मितम्॥१६२॥
तदा न वेद बाह्यं वाऽप्यान्तरं वा क्षणं नरः।
तिष्ठेन्न निद्रयाऽऽक्रान्तः स समाधिरुदीरितः॥१६३॥

162, 163. T: If a man unexpectedly walking somewhere, fearless and with a happy mind, should suddenly see a tiger or the like equal to death (itself), then, he does not know for a moment either the external or the internal. He may not (also) be overcome by sleep (or insensibility). That is called samādhi.

अतिप्रियं स्वपुत्रादि विभुं च गृहकर्मणि।
अरोगिणं यदाऽकस्मात् संशृणोति मृतं किल॥१६४॥
तदा न वेद बाह्यं वाऽप्यान्तरं वा क्षणं नरः।
तिष्ठेन्न निद्रयाऽऽक्रान्तः स समाधिरुदीरितः॥१६५॥

164, 165. T: When a man suddenly hears that his son or the like, extremely dear to him, capable in household duty and having no illness, is verily dead, then, he does not know for a moment either the external or the internal. He may not (also) be overcome by sleep (or insensibility). That is called samādhi.

N: In the examples given in verses 158 to 165, the mind deprived of deliberation (or thought-constructs) on the sudden occurrence of very great rapture, satisfaction, fear or sorrow becomes established in its own natural state at the beginning of such experiences momentarily. This is momentary samādhi.

अथान्यथाऽपि वक्ष्यामि समाधेः सम्भवं शृणु।
जाग्रत्स्वप्नसुषुप्तीनां मध्ये सन्ति समाधयः॥१६६॥

166. T: Likewise, I shall tell you of the occurrence of samādhi otherwise also. Listen. There are samādhi-s in the intervals between waking, dreaming and sleep.

N: The momentary state free from thought-constructs at the end of the waking state and before sleep, as also the one at the end of sleep and just before waking (i.e., before beginning of mental activity) can be experienced by all through careful attention to those intervals. It may not be possible to do so in the intervals before or after dreaming since one does not have any control on dreaming, to enable him to direct his attention to such intervals.

दूरे किञ्चित् पश्यतस्तु बुद्ध्या चैकाग्रया मुने।
मनो दीर्घात्मतां याति जलूकेव तृणालिषु॥१६७॥
देहे देहाभासमयं भावे भावात्मकं तथा।
मध्ये तन्निर्विकल्पाख्यं मनो लक्षय सर्वदा॥१६८॥

167, 168. T: Sage! For one seeing something at a distance with one-pointed mind, the mind becomes prolonged (or extended in space) like a leech in rows of grass. It consists of the appearance of the body, in the body, and likewise, it is of the nature of the object, in the object. In the middle, perceive that mind called Nirvikalpa (or without thought-constructs) always.

N: The mind takes the form of the object on which it fixes its attention. When we are aware of our body, it takes

the form of the body. When we see a distant object, say, the moon, it takes the form of the orb of the moon. The flitting of the mind from object to object is compared to the movement of a leech on rows of grass. It takes hold of the blade of grass in front by extending its body and then leaves its hold on the previous one. Like that, the mind extends itself from the body to grasp the orb of the moon and then leaves its hold on the body. Hence, the intermediate stage, in which interval the mind does not grasp anything momentarily, is missed by all. In this moment, there is just awareness without objectification (i.e., it is free from thought-constructs). Attention towards this interval results in samādhi.

बहुना किमिहोक्तेन शृणु सूक्ष्मविमर्शन।
व्यवहारे न कस्यापि ज्ञानमेकं तु भासते॥१६९॥
खण्डज्ञानसमूहात्मा व्यवहारोऽयमाततः।
अत एव वर्णयन्ति तैर्थिकाः सर्व एव हि॥१७०॥
आत्मानं बुद्धिमपि वा क्षणभेदविभेदितम्।
तदन्तरक्षणौघेषु निर्विकल्पदशा स्थिता॥१७१॥

169 to 171. T: What is the use of many words in this matter? You having subtle reasoning! Listen. During work (or activity), Knowledge does not shine as one and the same for anybody. This work (or worldly activity) is spread with the nature of a multitude of broken perceptions. For this very reason, quite all the ascetics (who propound philosophical doctrines) describe the Self or the intellect as one separated by different momentary cognitions. In the stream

of such moments within it, the state free from thought-constructs exists.

N: According to Buddhists, Self is only a series of momentary cognitions. Kanāda (author of Vaiśeṣika Philosophy) considers such a series of momentary cognitions as the Dharma or the characteristic property of the Self, called Buddhi or Intellect. In either case, the Nirvikalpa state (free from thought-constructs) exists in the intervals between such momentary cognitions.

कहोलात्मज जानीहि जानतां तु प्रतिक्षणम्।
समाधिरस्ति चान्यस्य समाधिः शशशृङ्गवत्॥१७२॥

172. T: Son of Kahola (Aṣṭāvakra)! Know (this). For those knowing (or familiar with the nature of samādhi), samādhi exists at every moment and for another, samādhi is like a hare's horn (i.e., an utter impossibility).

I: Here, Aṣṭāvakra raises a doubt that, if samādhi without thought-constructs exists for all in worldly activity, why should there be saṁsāra or the course of worldly existence since samādhi is a state of spiritual absorption leading to liberation. King Janaka's reply follows:

अज्ञानस्य निवृत्त्यन्तं संसारो न निवर्तते।
पूर्णात्मविज्ञानमृते त्वज्ञानं न निवर्तते॥१७३॥

173. T: The course of worldly existence does not cease till the cessation of ignorance. But, ignorance does not cease

without the (direct) Knowledge of the Self which is the whole.

तच्च पूर्णात्मविज्ञानं द्विविधं सुव्यवस्थितम्।
परोक्षमपरोक्षं च परोक्षं गुरुशास्त्रतः॥
तत् साक्षात् पुरुषार्थस्य न कारणमिति स्थितम्॥१७४॥

174. T: That Knowledge of the Self which is the Whole is determined in two forms — direct and indirect. The indirect Knowledge is (obtained) through the Guru and the scriptures. It is established that it is not the direct means of the principal object of life (which is liberation).

अपरोक्षं हि विज्ञानं समाधिपरिपाकजम्।
सप्रपञ्चाज्ञाननाशक्षमं शुभफलावहम्॥
समाधिर्ज्ञानपूर्वस्तु विज्ञानं जनयेत् खलु॥१७५॥

175. T: Direct Knowledge is born of perfection in (or the maturing of) Samādhi (or Spiritual absorption). It is capable of destroying ignorance together with the visible universe (which is manifold and illusory) and produces the happy result (of liberation). Samādhi preceded by (indirect) Knowledge (obtained through the Guru and the scriptures) can surely produce (direct) Knowledge (or realization of the Self).

तस्मादज्ञानिनां नार्थः समाधौ सम्भवत्यपि।
यथाऽविदितमाणिक्यः पश्यन् कोशगृहे मणिम्॥१७६॥

न जानाति यथाऽन्यस्तु श्रुतज्ञातमणिः क्वचित्।
दृष्ट्वा प्रत्यभिजानाति तत्परो मणिमञ्जसा॥१७७॥

176, 177. T: Therefore, though there is the occurrence of samādhi for those not possessing (indirect) Knowledge (through the scriptures and the Guru), there is no result (in the form of liberation). (This is like): A person who has not known a ruby, seeing the gem in a treasury, does not recognize it, but another, who has somewhere heard of and known the gem and is intent on it, recognizes it instantly on seeing it.

N: Even indirect knowledge of the gem results in the latter recognizing it, but the absence of such knowledge makes the former miss the gem.

अतत्परः श्रुतमपि भूयः पश्यन् मणिं क्वचित्।
न विजानाति तदिह ब्रह्मन् सुनिपुणोऽपि सन्॥१७८॥

178. T: Brāhmaṇa! One who is not intent on the gem (having that as the highest object), though seeing the gem, which has been heard of, somewhere again, does not recognize it here, though being very clever.

N: The prerequisites for samādhi to result in liberation are: (1) Indirect Knowledge of the Self that is non-dual and Whole, arising from the instructions of the Guru and Contemplation on the scriptural teachings, and (2) Devotion to the Path of Self-realization considering it as the highest object.

तस्मादेता दशाः सर्वाः समाधीनां निरर्थिकाः।
अत एव शिशूनां हि सर्वदा निर्विकल्पकम्॥
न फलं साधयेद् ब्रह्मन्नज्ञानस्यानिवृत्तितः॥१७९॥

179. T: Brāhmaṇa! Therefore, all these states of samādhi-s (which are momentary and experienced in the midst of worldly activity) are useless. For this very reason, the Nirvikalpa (state free from thought-constructs) (existing) at all times for (recently born) infants cannot accomplish the fruit (of liberation) on account of Ignorance not coming to an end.

वैराग्यतत्परत्वाभ्यां श्रद्धया चापि सङ्गतः।
सद्गुरुं प्राप्य तत्प्रोक्त्या वेत्त्यद्वैतं परं पदम्॥
एतज्ज्ञानं परोक्षं वै ह्यस्त्यद्वैतमितीह यत्॥१८०॥

180. T: Associated with indifference to worldly enjoyments and exclusive devotion to the (realisation of the) Self and also faith and going to a worthy Guru, he knows through his statements, the non-dual Supreme State. This Knowledge is indeed indirect which is thus (understood): "The non-dual Reality surely exists."

ततो विचारयेत् सम्यगद्वैतं स्वात्मदैवतम्।
उपपाद्य सुतर्कैस्तु संशयांस्तेन नाशयेत्॥१८१॥

181. T: Afterwards, he should properly investigate the Deity who is the non-dual Self and establishing it by proper reasoning, he should remove his doubts through that.

अथ निश्चितमात्माख्यतत्त्वमद्वयमादरात्।
अनुध्यायेदाऽपरोक्षं हठवृत्त्याऽपि यत्नतः॥१८२॥

182. T: Then he should meditate on the non-dual True Principle called the Self which has been ascertained through careful attention till direct realization, even by the method of Haṭhayoga (like breath control) diligently.

N: The methods of Haṭhayoga are resorted to only if the mind of the seeker is extremely distracted and inconstant making it impossible to meditate.

ततो विकल्पविषयीकृत्य ध्यातं परं पदम्।
संसारमूलमज्ञानं नाशयेन्नात्र संशयः॥१८३॥

183. T: Then, making the Supreme State meditated upon the object of thought-construct, he can remove the Ignorance which is the root of transmigratory existence. There is no doubt in this matter.

N: The Supreme State, which is the object of meditation, is the non-dual Self or Pure Undivided Consciousness which alone shines as "I" in the core of one's Being. The teaching of the scriptures and the Guru is the identity of this I-consciousness (or pure "I am") with the Transcendental non-dual Consciousness. Holding on to the pure I-consciousness (or the throb of "I am" in the core of one's Being), which has been indirectly known as identical with the True Principle, is referred to as making the Supreme State the object of thought-construct. What is suggested is not the repetitive thought "I am That" or "Soham", but

holding on to the mere I-consciousness until it is dissolved in the Pure Undivided Consciousness by the maturity of meditation, leading to asaṁprajñāta-samādhi (or ultra-cognitive spiritual absorption).

पक्वध्याने निर्विकल्पे समाध्याख्ये परं पदम्।
आसाद्य पश्चात् संस्मृत्य प्रत्यभिज्ञानवान् भवेत्॥१८४॥

184. T: Reaching the Supreme Position (or State) in the matured (or fully developed) meditation without thought-constructs, which is called Samādhi, and then remembering it (as "I am that') one would be possessed of recognition (or Pratyabhijñā).

N: In asaṁprajñātasamādhi (or ultra-cognitive spiritual absorption), the pure I-consciousness (or ahaṁvṛtti) which is the object of meditation is dissolved in Pure Undivided Consciousness which is the Ultimate Reality. This is the final fruit of meditation. Recognition or Pratyabhijñā is a combination of Anubhava or direct perception and smṛti or recollection. Direct perception happens in Samādhi. Recognition or Pratyabhijñā extends also to the other states of the jīva (or individualized Consciousness), even worldly activity.

सोऽद्वैतात्माऽहमस्मीति त्वपरोक्षविकल्पतः।
संसारमूलमज्ञानं साङ्गं नाशयति द्रुतम्॥१८५॥

185. T: On account of direct perception becoming the object of thought construct as "I am that non-dual Self",

one immediately removes the Ignorance which is the root of transmigratory existence with all its parts (or effects).

ध्यानस्य परिपाको हि विकल्पपरिवर्जनम्।
विकल्पो विविधख्यातिरेकधा निर्विकल्पकः॥ १८६॥

186. T: The maturity (or full development) of meditation is indeed the giving up of thought-constructs. Thought-construct is manifold knowledge. Single knowledge is free from thought-construct.

अन्यानुल्लेखमात्रेण विकल्पो वर्जितो भवेत्।
विकल्पे वर्जिते पश्चान्निर्विकल्पं स्वतः स्थितम्॥ १८७॥

187. T: By the mere non-raising of another (thought), thought-construct would be excluded. When thought-construct is excluded, the state of absence of thought-constructs occurs by itself.

N: The effort needed is merely not imagining objects other than the Self. This is holding on to the I-thought or I-consciousness (or self-awareness) alone. When this meditation matures, it leads to the Nirvikalpa-samādhi where Pure Undivided Consciousness alone shines swallowing up the limited I-consciousness. It is to be noted that pure I-thought (or ahaṁvṛtti) is self-awareness without the mixture of the idea "I am this". In other words, it is pure "I am". It is the precursor of the fully developed Nirvikalpa state where Pure Undivided Consciousness alone shines.

चित्रे विमृष्टे यद्वत्तु शुद्धा भित्तिर्हि संस्थिता।
सम्पादनं शुद्धभित्तेश्चित्रसम्माष्टिरेव हि॥१८८॥
एवं विकल्पस्यापोहे निर्विकल्पं मनः स्वतः।
निर्विकल्पात्मसम्पत्तिर्विकल्पत्याग एव हि॥१८९॥

188, 189. T: As the pure screen alone remains when the picture (drawn on it) is wiped off and accomplishing a pure screen is only wiping off the picture, thus, on the removal of thought-constructs, the mind is Nirvikalpa (or free from thought-constructs) by itself. The accomplishment of the nature of Nirvikalpa is only the giving up of thought constructs.

नातोऽधिकं किञ्चिदस्ति पदं प्राप्यं हि पावनम्।
अत्र मुह्यन्ति विबुधा अपि मायामहित्वतः॥१९०॥

190. T: There is indeed no sacred position (or holy state) whatever, greater than this, that is attainable. In this matter, even learned men are perplexed on account of the might of Māyā (the illusive power of God).

N: It is interesting to note the stress laid on complete restraint of the activities of the mind before Self-knowledge can rise in the Heart. Mere scriptural studies and contemplation thereon cannot bestow direct experience of the Self.

सुबुद्धानां क्षणेनैव पदमेतद्धि लक्षितम्।
त्रिधाऽधिकारिणो ब्रह्मन् उत्तमाधममध्यमाः॥१९१॥

191. T: For the well-awakened ones this state is surely perceived merely in a moment. Brāhmaṇa! Persons fit for (this Knowledge) are in three ways — the highest, the middling and the lowest.

उत्तमाः सकृदादेशकाले बुद्ध्यन्ति तत्पदम्।
विचारो ध्यानमपि च श्रुतिकालसमं भवेत्॥
उत्तमानां न हि क्लेशः प्राप्तौ तस्य पदस्य हि॥१९२॥

192. T: The highest ones understand that state at the time of instruction once. Investigation and also meditation would occur simultaneously with the time of hearing (the teaching). For the highest ones, there is surely no trouble in the attainment of that state.

अधमानामनेकैस्तु जन्मभिर्ज्ञानजं फलम्।
मध्यमानां तु क्रमतः श्रवणं च विचारणम्॥
अनुध्यानं च भवति ततो ज्ञानं प्रजायते॥१९३॥

193. T: But, for those who are the lowest in qualification (or fitness), the fruit born of Knowledge comes through many lives (or incarnations). For the middling, hearing, investigation and meditation occur in that order. Then, Knowledge is born.

V. Dattātreya's Teachings on Liberation, Knowledge, the Means of Knowledge and the State of Sages Who have Realized the Self

न मोक्षो नभसः पृष्ठे न पाताले न भूतले।
सङ्कल्पवर्जनाच्छुद्धस्वरूपस्य प्रथैव सः॥१९४॥

194. T: Liberation does not exist on the other side of the sky, nor in the nether world, nor on the surface of the earth. It is only the appearance (or realization) of the pure natural state of oneself on account of renunciation of Saṅkalpa (Will or imagination).

स स्वरूपात्मकत्वात्तु नाप्राप्तः स्यात् कदाचन।
केवलं मोहमात्रस्य निरासेन कृतार्थता॥१९५॥

195. T: But, on account of its being one's natural state, it cannot be unattained at any time. By the removal of mere delusion, there is attainment of one's object.

अन्यो मोक्षो न सम्भाव्यः कृतकत्वाद् विनाश्यतः।
स्वरूपादतिरिक्तश्चेच्छशशृङ्गसमो हि सः॥१९६॥

196. T: A different liberation ought not to be imagined on account of its destroyability due to its artificial nature. If it is different from one's natural state, it is only similar to a hare's horn (i.e., an utter impossibility).

स्वरूपं सर्वतः पूर्णमन्यो मोक्षः क्व सम्भवेत्।
स्वरूपे सम्भवेद् मोक्षो दर्पणप्रतिबिम्बवत्॥ १९७॥

197. T: One's natural state is complete all round. Where can a different liberation occur? If liberation can exist in one's natural state, it would be like the reflection in a mirror.

N: There is nothing external to the Self which is one's natural state. If it is said that liberation can exist in one's natural state as the world exists in it, then, as the reflection is not different from the mirror, liberation is not different from one's natural state.

अस्ति सर्वस्य दृश्यस्य बाधोऽप्रत्ययकालिकः।
तस्मादसत्यमेव स्याद् भावाभावात्मना स्थितम्॥ १९८॥

198. T: There is the denial of all visible objects at the time of their non-cognition. Therefore, what is existing with the nature of being and non-being (i.e., all the visible objects) can only be unreal.

यस्याभावस्पर्शलेशः कदाचित् कुत्रचिन्नहि।
एवं विधं तु चित्तत्त्वं सत्यं सर्वात्मना स्थितम्॥
तस्माद्विभिन्नमोक्षस्तु न सत्यः स्यात् कथञ्चन॥ १९९॥

199. T: But, for which there is not even a little contact with non-being at any time anywhere, such kind of Principle of Consciousness is entirely true. Liberation different from it cannot be true on any account.

मोक्षः पूर्णस्वरूपस्य सकृत् प्रथनमुच्यते।
चेत्यवर्जनमात्रेण चितिः पूर्णा प्रकीर्तिता॥ २००॥

200. T: Liberation is declared as the appearance of the full natural state of oneself always. Consciousness is declared as full (or whole) by the mere renunciation of knowable objects.

चेत्याभासनमेवास्याश्चितेः सङ्कोचनं भवेत्।
चेत्याभाने चितिः पूर्णा परिच्छेदविवर्जनात्॥ २०१॥

201. T: The appearance of knowable objects alone would be the contraction of this Consciousness. When there is non-appearance of knowable objects, Consciousness is whole on account of exclusion of division.

कालादिभिः परिच्छेदो यदि तस्या निरूप्यते।
अचेतितः परिच्छेदश्चेतितो वा भवेद् वद॥ २०२॥

202. T: If the division of that Consciousness by time and the rest is perceived, say whether that division was manifested or not manifested by Consciousness.

N: Only Consciousness can illuminate objects constituting the division referred to.

अचेतने ह्यसिद्धः स्याच्चेतने सैव व्यापिका।
लोके कालपरिच्छिन्नो भावो यः कोऽपि भावितः॥ २०३॥
भावकालौ परिच्छेद्यपरिच्छेदकतां गतौ।
चिता व्याप्तौ भवेतां वै यदा तर्हि तथाविधौ॥ २०४॥

203, 204. T: If not illuminated (by Consciousness) the division (into place, time and the rest) would indeed be unproved. When illuminated, that (Consciousness) alone is pervading. Whatever object divided by time is considered in the world, (there), the object and time have gone to the state of the divided and the divider. When they are truly pervaded by Consciousness, then, they are of such nature.

N: Unless Consciousness pervades all the perceived entities which appear to be divided, there cannot be the perception of difference at all.

अव्याप्तौ तु चिता तर्हि कथं सिद्धचेत् परिच्छिदिः।
चितेर्बहिर्यदा चेत्यमस्ति तत् स्यात् परिच्छिदिः॥ २०५॥

205. T: When not pervaded by Consciousness, then, how can division be proved (or become valid)? When the knowable object is outside Consciousness, then, there can be division.

चितेर्बहिश्चेत्यसिद्धिः सर्वथा नोपपद्यते।
यो बहिः स कथं सिद्धचेच्चितिसम्बन्धवर्जितः॥ २०६॥

206. T: The proof of the knowable object outside Consciousness is not at all possible. How can that which is outside be proved without connection with Consciousness?

सम्बन्धोऽपि नैकदेशः स्यादसिद्धस्तथेतरः।
तत्सम्बन्धांशमात्रस्य भानादन्यत्र सिद्धचति॥ २०७॥

207. T: Even that connection cannot be with a portion (of the knowable object). Thus, the other (portion) cannot be proved. By reason of the appearance of the mere portion connected with that (Consciousness), the other (portion) does not become valid.

अतो बहिःपदार्थोऽपि चितिनिर्मग्न इष्यताम्।
एवं च सर्वात्मनैव मग्नं चेत्यमपीष्यताम्॥ २०८॥

208. T: Therefore, let an external object also be regarded as immersed in Consciousness. Thus also, let even the knowable be regarded as completely immersed.

N: The second half of the verse refers to all knowables, outside or in the mind, all of which are within Consciousness alone.

कथं स्वान्तर्विनिर्मग्नं स्वपरिच्छेदकं भवेत्।
चेत्यमेवंविधं राम विचारय सुयुक्तितः॥ २०९॥

209. T: How can a thing which is immersed within (Consciousness) itself, become its divider? Rāma! Investigate through proper reasoning the knowable of such nature.

चितेरन्तर्भासमानं प्रतिबिम्बात्मकं भवेत्।
न भावोदरगो भावो भवन् लोके सुदृश्यते॥ २१०॥

210. T: What is shining within Consciousness should be of the nature of a reflection. In the world, an object is not seen existing in the interior of another object.

भावानां स्याद्धि साङ्कर्यं तथा चेद् राम सर्वतः।
बहिःपदार्थस्ते प्रोक्तो भ्रममूलो हि सर्वथा॥
तदाश्रयाणां भावानां कथं स्यात् सत्यता वद॥ २११॥

211. T: Rāma! If it is so, there would indeed be confused mixture of objects everywhere. The external object has indeed been explained to you as having delusion as its source in everyway. Say, how can there be a real nature for objects having that (i.e., external appearance) as the substratum?

N: Verses 144 and 145 above define "external appearance".

चितिस्वरूपः स्वात्मैव तत्तद्भावात्मना सदा।
भासते स्वाच्छन्द्यशक्त्या नाधिकं विद्यते क्वचित्॥ २१२॥

212. T: One's own Self alone, of the nature of Pure Consciousness, shines through its Power of Freedom of Will with the nature of different objects always. There is nothing more anywhere.

L: Dattātreya then proceeds to explain that the mind also is not at all different from Consciousness.

यथाऽऽदर्शं विना किञ्चित् प्रतिबिम्बं न भाति वै।
आदर्शान्नातिरिक्तोऽतः प्रतिबिम्बो भवेद् यथा॥ २१३॥
एवं चितिमृते किञ्चिदतिरिक्तं न विद्यते।
अत एव मनोऽप्यन्यत् सर्वथा नास्ति वै चितेः॥ २१४॥

213, 214. T: As any reflection does not appear without a

mirror and hence as the reflection cannot be different from the mirror, thus, except Consciousness, nothing different exists. For this very reason, even the mind is not at all different from Consciousness.

यथा स्वप्ने मनस्तद्वज्जाग्रत्यपि मनो न हि।
कल्पितं कार्यसंसिद्धचै करणं केवलं मनः॥ २१५॥

215. T: As the mind does not exist (separately) in a dream (in which the knower, the instrument of knowledge and the known objects are all of one nature, viz., the mind), in that manner, mind does not exist (separately) in the waking state also. It is formed (or intended) for the accomplishment of work. Mind is a mere instrument.

N: Both in a dream and in the waking state, it is the mind that takes the form of objects, which have no existence apart from the mind.

यथा स्वाप्नः कुठारः स्यात् करणं तरुछेदने।
राम क्रियाऽसत्यरूपा सत्यं तत्करणं कथम्॥ २१६॥

216. T: Rāma! As an axe seen in a dream can be the instrument for cutting a tree (in the dream), how can that instrument be true when the act (of cutting) is unreal in nature?

N: The mind itself takes the form of the instrument, namely axe, for cutting the tree, which act is obviously unreal. How can that mind (the instrument) be real?

असता नरशृङ्गेण कः कदा सुविदारितः।
तस्मान्नास्ति मनो राम चासत्कार्यस्य कारणम्॥ २१७॥

217. T: Who has been torn asunder by the non-existent horn of a man and when? Rāma! Therefore, the mind which is the cause of an unreal act (in a dream) does not exist.

स्वप्ने दृशिक्रियाकार्यकरणं मन उच्यते।
यथा तथा सर्वदाऽपि मनो नास्ति क्रियाकरम्॥ २१८॥

218. T: As the mind is declared as the instrument of the effect which is the act of seeing in a dream (such viewing being unreal), in that manner, the mind doing such acts (i.e., as an instrument of perception) does not exist always (even in the waking state).

N: This verse reiterates the earlier conclusions. The non-existence of the mind as a perceiving instrument even in the waking state is stated.

चिदात्मा केवलं स्वच्छस्वाच्छन्द्यान्मन-आदिकम्।
परिकल्प्य व्यवहरेद् दृश्यद्रष्ट्रादिभेदतः॥
क्वचित् क्वचित् केवलं तु निर्विकल्पात्मना स्थितः॥ २१९॥

219. T: The Self that is Consciousness, merely through its pure freedom of Will, effecting the mind and the rest, can act with differentiation as the seer, the seen and the rest. Sometimes, it exists merely with a nature that is Nirvikalpa (or without thought-constructs).

शृणु भार्गव चित्तत्त्वं परिपूर्णमपि स्वयम्।
नाकाशतुल्यं चैतन्यात् स्वप्रकाशमतः स्थितम्॥
आकाशश्च चिदात्मा च न विलक्षणतां गतौ॥ २२०॥

220. T: Paraśurāma! Listen. The Principle of Consciousness, though by itself the Whole, is not similar to the sky (or space) on account of its conscious nature. Therefore, it is Self-luminous, (not inert like the sky or space). Pure space and the Self that is Consciousness do not have any (other) difference.

पूर्णः सूक्ष्मो निर्मलश्चाजोऽनन्तोऽपि निराकृतिः।
सर्वाधारोऽप्यसङ्गात्मा सर्वान्तरबहिर्भवः॥ २२१॥
विशेषस्तत्र चैतन्यमाकाशे तन्न विद्यते।
वस्तुतश्चैतन्यपूर्ण आत्मैवाकाश उच्यते॥ २२२॥

221, 222. T: Both are whole, subtle, stainless, unborn, endless, formless, having an unattached nature though the support of all and existing inside and outside everything. The characteristic difference there, is consciousness which does not exist in the sky (or space). In reality, it is the Self alone, full of Consciousness, that is called the sky (or space) (since nothing exists really other than Pure Consciousness).

न ह्यात्माकाशयोर्भेदो लेशतोऽपि हि विद्यते।
य आकाशः स आत्मैव यश्चात्माऽऽकाश एव सः॥ २२३॥

223. T: There is indeed not even a little difference between

the Self and the sky (or space). That which is space is the Self alone and that which is the Self is space alone.

अज्ञाः पश्यन्त्यात्मरूपमाकाशमिति वै भ्रमात्।
सौरालोकं यथोलूकस्तमोमात्रं प्रपश्यति॥ २२४॥

224. T: Ignorant ones see the natural state of the Self as space due to delusion as the owl sees the light of the sun as mere darkness.

आकाशमेव विज्ञास्तु पश्यन्त्यात्मचिदात्मकम्।
परा चितिः परेशानी स्वच्छस्वातन्त्र्यवैभवात्॥
अवभासयेदात्मानं परिच्छिन्नमनेकधा॥ २२५॥
यथा राम स्वमात्मानं स्वप्ने बहुविधं पृथक्।
मनुष्यादिविभेदेन भासयस्येवमेव हि॥ २२६॥

225, 226. T: But wise ones see the very sky (or space) as the Self of the nature of Consciousness. Transcendental Consciousness, the Supreme Ruler (or Goddess), on account of the Power of its pure freedom of Will, can manifest itself variously divided, in the same manner as you manifest your own self manifoldly and separately with the distinctions of men and the like in a dream.

अनेकधाऽवभासोऽपि परिच्छिन्नदृशैव हि।
स्वयं स्वदृष्ट्या पूर्णात्मरूपिण्येव परा चितिः॥ २२७॥

227. T: Even the appearance variously is indeed through

divided perception (in your case). The Supreme Consciousness by itself and through its own perception has only the nature of the Whole Self.

एवं परचितेः स्वच्छस्वातन्त्र्यात् स्वात्मनो वपुः।
अनेकधा परिच्छिन्नं भासितं भृगूनन्दन॥ २२८॥

228.T: Paraśurāma! Thus, on account of the pure freedom of Will of Supreme Consciousness, its own natural state is manifested as variously divided.

परिच्छेदोऽभिमानस्य त्वेकदेशे सुविश्रमः।
साऽप्यपूर्णत्वविख्यातिर्याऽविद्या परिगीयते॥ २२९॥

229. T: Division (or limitation) is the resting of self-consciousness (or awareness as "I") in one place. That alone is knowledge of incompleteness which is declared as Avidyā (or Ignorance).

अत्र मुह्यन्ति बहवस्तार्किकाः पण्डिता अपि।
स्वात्मानमनुदाहृत्य बहिर्दृष्टितया स्थितेः॥ २३०॥

230. T: In this matter, many, even dialecticians and scholars, are deluded on account of their remaining in the state of external perception, without having meditated deeply on their own Self.

गुरूपदिष्टं यत्किञ्चित् सद्वाऽप्यसदपीतरत्।
अनुदाहृत्य चात्मानं यावन्न ह्यवलोकयेत्॥ २३१॥

तावन्न फलमाप्नोति परोक्षात्मतया श्रुतेः।
अतो मयोक्तं राम त्वं सम्पश्यात्मनि सद्दृशा॥ २३२॥

231, 232. T: Whatever is taught by the Guru, being, non-being or any other, as long as one does not perceive (directly) not having meditated deeply on the Self, so long, he does not obtain the fruit by reason of the indirect nature of the hearing (from the teacher's mouth). Rāma! Therefore, you see what has been declared by me in your own Self with firm (internalised) perception.

चितिर्या परमा देवी सर्वसामान्यरूपिणी।
सा प्रकाशमयी यस्माज्जडव्यावृत्तरूपिणी॥ २३३॥

233. T: That Supreme Goddess who is Consciousness, having a form which is Whole (or Universal) is full of Light since she has a nature distinct from inert objects.

अतः स्वात्मनि विश्रान्तिस्त्वहन्ता पररूपिणी।
जडाश्चिदात्मविश्रान्ताश्चिदात्मनि विभासतः॥ २३४॥

234. T: Therefore, I-consciousness in its highest nature, which is resting in one's own Self (is her real form). Inert objects are reposed in the Self that is Consciousness (and not in their own self) due to their appearance (only) in the Self that is Consciousness.

न स्वरूपे स्वतो भान्ति तस्मान्न स्वात्मविश्रमः।
चितेस्तु केवलं स्वस्मिन्ननन्यापेक्षया सदा॥ २३५॥

भासमानत्वतः स्वस्मिन् विश्रान्तिरुपपद्यते।
पूर्णाहन्ता परा सेयं या जडेषु न विद्यते॥ २३६॥

235, 236. T: They (the inert objects) do not shine by themselves in their own self. Therefore, they have no repose in their own self. But, for Consciousness, repose occurs (or is possible) in itself on account of its shining nature always in itself alone, without the need for another. This very Consciousness is the Supreme and Full I-ness (Pūrṇāhantā or Full I-consciousness that is undivided), which does not exist in inert objects.

व्यावृत्तिस्पर्शहीनेयं परिच्छेदविवर्जनात्।
सर्वमस्यां यतः संस्थमादर्शे नगरं यथा॥ २३७॥

237. T: This Purṇāhantā (or Full I-consciousness) is destitute of contact with any differentiation on account of abandoning division, since everything is abiding in it as a city (reflected) in a mirror.

व्यावृत्तिर्वा परिच्छेदः कथं केन हि सम्भवेत्।
एवं पूर्णस्वरूपायाः पूर्णं यत्स्फुरणं स्थितम्॥ २३८॥
तदेव स्वात्मविश्रान्तिः पूर्णाहन्ता च कथ्यते।
अखण्डैकरसं ह्येतदेतावद् राम वै भवेत्॥ २३९॥

238, 239. T: How and by which indeed can differentiation or division happen? The full manifestation (of Consciousness) having a nature that is whole, existing in this manner, is alone called repose in itself or full I-conscious-

ness. Rāma! This is one unbroken Essence and can be so much alone.

निरूपणे बहुविधमिव तत् प्रतिभासते।
एतावदेव स्वातन्त्र्यं यतः शक्तिर्हि तन्मयी॥ २४०॥

240. T: In investigation, that appears as of many kinds. So much alone is its freedom of Will in consequence of which, the Power (of appearing variously) consists of that (Consciousness) alone.

N: There is no difference between Pure Consciousness and its power of manifestation as between a mirror and the reflections in it.

प्रकाशस्तेजसो यद्वदौष्ण्यं चैवापृथक् स्थितम्।
एवं स्वातन्त्र्यविश्रान्तिसहितैकरसात्मिका॥ २४१॥

241. As the heat and light of fire do not exist separately (from fire), so, (Consciousness) associated with freedom of Will and repose (in its own Self) is of One Essence.

इयमेव हि मायाख्या शक्तिः परमदुर्घटा।
आदर्शवद्यत्स्वरूपे चिदेकरसरूपिणी॥ २४२॥
सत्यप्यनेकवैचित्र्याभासनेन विभासते।
तथा भासनकालेऽपि स्वरूपादनिवर्तनम्॥ २४३॥

242. 243. T: This alone (i.e., Consciousness associated with freedom of Will and repose in its own Self as Pūrṇāhantā) is indeed the Power called Māyā which causes the impos-

sible to happen and which, like a mirror, though remaining in its essential nature in the form of the One Essence that is Consciousness, shines with many wonderful appearances and there is no ceasing from its essential nature even at the time of its appearances (variously).

L: Dattātreya proceeds to clear Paraśurāma's doubt as to how worldly action continues in one who has realized Transcendental Consciousness and is thus liberated from bondage to relative existence.

कथं मुक्ते व्यवहृतिरिति पृष्टं पुरा तु यत्।
तत्ते प्रवक्ष्यामि राम शृणु सम्यक् समाहितः॥ २४४॥

244. T: Rāma! I shall tell you that which was asked earlier, namely, how action occurs in a liberated person. Hear well with concentration.

मुक्ता हि ज्ञानिनो लोके ह्युत्तमाधममध्यमाः।
प्रारब्धोपनतैर्भोगैः खिद्यमानाः क्षणे क्षणे॥
स्वरूपज्ञास्तु ये राम ते मन्दज्ञानिनः स्मृताः॥ २४५॥

245. T: Liberated sages in the world are (of three kinds): the highest, the middling and the lowest. Rāma! They are considered as sages who are low (in the scale), who, being wearied every moment by the enjoyments (or experiences) brought by their prārabdhakarman (or actions done in past lives which have started fructifying during the current incarnation) are (nevertheless) knowers of their own natural state.

N: The commentator adds that this category of sages are not liberated while alive, (i.e., their liberation occurs after shedding the body). Due to the discontinuity in the state of samādhi (or spiritual absorption) caused by prārabdhakarman and residual mental impressions (or vāsanā-s), they experience suffering. The other two types of jñānin-s narrated below are liberated while living.

ये तु प्रारब्धसम्प्राप्तान् भुञ्जाना अपि नो विदुः।
मधुक्षीबा रसमिव मध्यास्ते ज्ञानिनः स्मृताः॥ २४६॥

246. T: But, those who, though enjoying (or experiencing) what have been obtained through prārabdhakarman, do not know (them) as those intoxicated by wine (do not know) the taste, they are considered as middling sages (who have realized the Self).

N: The commentator adds that this type of a liberated sage has samādhi (or spiritual absorption) through the full restraint of the mind and hence fully matured in samādhi (paripakvanirodha samādhi).

ये तु प्रारब्धकोटीनां फलैरपि विचित्रितैः।
न स्वस्थितेः प्रच्यवन्ते नोद्विजन्त्यापदां गणैः॥ २४७॥
न विस्मयन्ति चाश्चर्यैर्न हृष्यन्ति महासुखैः।
अन्तःशान्ता बहिर्लोकसमास्ते ज्ञानिषूत्तमाः॥ २४८॥

247. 248. T: Those, on the other hand, who do not deviate from their own state even by the varied results of millions of prārabdhakarman-s, are not afraid of multitudes of mis-

fortunes, are not surprised at miracles, are not delighted by great pleasures, resemble ordinary people externally and are tranquil within, are the highest among sages (who have realized the Self).

N: This category of sages have reached the state of natural spiritual absorption or sahajasamādhi which never slips away. The commentator calls this "paripakva-bāhyasamādhi" (or fully matured external samādhi) which only means that their state of spiritual absorption is never disturbed by external objects or circumstances. They lead a life like any common man, suited to their position in life. Hemacūḍa and Hemalekhā, mentioned earlier, are examples of this type of sages. Śrī Ramaṇamaharṣi of recent times was a shining example of this highest category of sages who have realized the Self.

L: Dattātreya further states that the actions of the sages after Self-realization are coloured by the difference in the maturity of Knowledge, due to the difference in the intellect and the influence of the residue of prārabdhakarman. Their actions can also happen spontaneously without volition or motive. He proceeds to explain the manner in which Knowledge dawns on the person engaged in spiritual practice.

चैतन्यमेव विज्ञानं तत् सदा स्वप्रकाशकम्।
तत्र का साधनापेक्षा नित्यभानस्वरूपके॥ २४९॥

249. T: Consciousness alone is Knowledge and that is always self-illuminating. What is the necessity for means

in that having the essential nature of constant shining?

चैतन्यं निहितं चित्तकरण्डेऽतिसुनिर्मले।
अनन्तवासनापङ्कमग्नं नैवोपलक्ष्यते॥ २५०॥

250. T: Consciousness is (like a gem) placed in the basket of the mind which is extremely pure. It is not observed, having sunk under the mud of endless mental impressions.

निरोधसलिलैः सम्यग् वासनापङ्कमार्जने।
विचारशिततन्त्रेण यत्नाच्चित्तकरण्डके॥
चिरात् संघटिते राम सुयुक्त्योद्घाटिते ततः॥ २५१॥
भासमानं तु मणिवच्चैतन्यमुपलभ्यते।
राम तस्माद् वासनानां निरासे साधनं स्मृतम्॥ २५२॥

251, 252. T: On wiping off the mud of mental impressions completely by the waters of restraint (of mental activity) and on opening, by effort, the basket of the mind, which is fastened together for a long time, by the sharp instrument of investigation with proper skill, then, the shining Consciousness is obtained like the gem (in the basket). Rāma! Therefore, the means (or spiritual effort) is enjoined (by scriptures) in the removal of mental impressions (or Vāsanā-s).

N: It is interesting to note that the procedure laid down is identical with that of Self-enquiry as explained by Śrī Ramaṇamaharṣi. The mental activity is first restrained. The mind is likened to a closed basket since no effort has ever been made to open it by turning back the mind on itself

for a search within. Investigation is the instrument which can accomplish it. The skill needed is to dive within silently to search for its source. This leads to the discovery of the gem that is Pure Consciousness, one's real nature. Mental impressions can be removed only by such investigation preceded by the restraint of the mind.

वासनाल्पाधिक्यभावाद् बुद्धिस्तु विविधा भवेत्।
यस्य यावद् वासनौघो बुद्धिमाच्छाद्य संस्थितः॥
साधनापेक्षणं तस्य तावदेव भृगूद्वह॥ २५३॥

253. T: Paraśurāma! But, on account of the state of abundance or scantiness of mental impressions, the intellect can be of various natures. As much of the multitude of mental impressions is settled covering the intellect of a person, so much alone is the necessity for means (or spiritual effort) for him.

वासना विविधाः प्रोक्तास्तत्र मुख्या वदामि ते।
अपराधकर्मकामभेदेन विविधा हि सा॥ २५४॥

254. Mental impressions are declared as various. There, I shall describe the principal ones: That (mental impression) is of three kinds by the difference of fault (aparādha), action (karma) and desire (kāma).

अश्रद्धैवापराधः स्याद् मुख्यः स्वात्मविनाशनः।
विपरीतग्रहश्चापि ह्यपराधस्तु पौरुषः॥ २५५॥

255. T: Absence of faith (in the scriptures) alone would be the principal fault which is the destroyer of one's own Self. Contrary (or wrong) perception regarding the Puruṣa (or the Self) is also a fault.

प्रायः कलासु कुशला अपराधवशान्ननु।
सत्सङ्गशास्त्रयोगैश्च परं तत्त्वं हि नो विदुः॥ २५६॥

256. T: Mostly, people who are proficient in the arts, on account of faults, indeed do not know the Supreme Principle even by means of association with the wise and the scriptures.

निर्विशेषं परं तत्त्वं नास्ति नैव च सम्भवेत्।
अस्ति तन्नैव विज्ञातुं शक्यते केनचित् क्वचित्॥ २५७॥
ज्ञात्वाऽपि परमं तत्त्वं नैतत्तत्त्वं परं भवेत्।
एतज्ज्ञानात् कथं मोक्ष इत्यादि बहुधा स्थितः॥
विपरीतग्रहो वाऽपि चैतत्संशय एव वा॥ २५८॥

257, 258. T: "A Supreme Principle without attributes does not exist. Surely, it is not possible. (Even if) it exists, it cannot be known by anybody anywhere. Even having known the Supreme principle, this principle may not be the highest. How can there be liberation through the knowledge of this (entity)?" Thus and such like existing variously are the wrong perceptions or even doubt about this (Supreme Principle).

अपराधः पौरुषस्तु वासनाऽऽद्या प्रकीर्तिता।
शास्त्रविद्यासु कुशलाः शतशोऽथ सहस्रशः॥
अनया विहता राम संसृतिं समुपागताः॥ २५९॥

259. T: The fault regarding the Puruṣa (or the Self) is the first vāsanā (or mental impression). Rāma! Hundreds and thousands of people who are proficient in scriptural lore, obstructed by this (fault) have undergone transmigratory existence.

पुरा दुष्कृतसंस्कारवशाद् बुद्धौ तु यत् स्थितम्।
मालिन्यमुपदेशस्य ग्रहणप्रतिबन्धकम्॥ २६०॥
येनाचार्यैः सम्यगुक्तमपि नो गृह्यते खलु।
सा कर्मवासना प्रोक्ता दुर्जेयाऽपि निरोधतः॥ २६१॥

260, 261. T: That is called the mental impression due to action (or Karmavāsanā) which is the impurity existing in the intellect on account of the impression (or influence) of former evil deeds, which is obstructing the comprehension of the teaching and by which, even what is told distinctly by the teachers is surely not grasped. That (Karmavāsanā) is also difficult to overcome through restraint (of the mind).

कामः कर्तव्यशेषः स्यादनन्तो बहुशाखकः।
रामाम्भोधौ तरङ्गाणां संख्यां कुर्याद्धि कश्चन॥ २६२॥
पार्थिवानामणूनां वा तथा तारागणस्य वा।
एकस्यापि हि कामानां संख्यातुं नैव शक्यते॥
इयं राम तृतीया ते संप्रोक्ता कामवासना॥ २६३॥

262, 263. T: Desire would be the residue of deeds to be done, (i.e., the innumerable things a man wants to do for his satisfaction), which is endless and many-branched. Rāma! Someone may indeed perform the enumeration of the waves on the sea, or of the terrestrial particles and likewise of the multitude of stars. It is quite not possible to count the desires of even one person. Rāma! This is the third, viz., mental impression due to desire (or Kāmavāsanā), that was declared to you.

आकाशादपि विस्तीर्णा ह्यचला भूधरादपि।
आशापिशाची प्रोक्तेयं राम या कामवासना॥ २६४॥

264. T: Rāma! This mental impression due to desire which is called the devil of expectation (or wish) is more extensive than even the sky and more immovable than even a mountain.

अनयैव हि सर्वोऽयं लोक उन्मत्तवत् स्थितः।
येन दन्दह्यमानोऽयं लोक आक्रन्दते सदा॥ २६५॥

265. T: By this (Kāmavāsanā) alone all this mankind is existing like intoxicated persons and being very much burnt by which, this mankind is always lamenting.

केऽपि लोके धन्यतमा महामन्त्रसमाश्रयात्।
विनिर्मुक्तास्तया भान्ति नराः सर्वाङ्गशीतलाः॥ २६६॥

266. T: Some men in the world, who are most fortunate, through the practice of the great Mantra (in the form of supreme indifference to worldly desires), liberated from that (Kāmavāsanā), shine, remaining calm in their entire body (or being).

N: The commentator defines Mahāmantra as "para-vairāgya" (or supreme indifference towards worldly objects). Vide verse 270 infra which confirms this interpretation.

एताभिः तिसृभी राम वासनाभिर्यतो मनः।
समाक्रान्तमतो नूनं तत्तत्त्वं नावभासते॥ २६७॥

267. T: Rāma! Since the mind is overcome by these three vāsanā-s (or mental impressions), therefore, that true Principle surely does not shine.

अतः सर्वसाधनस्य वासनानाशनं फलम्।
तत्राद्या ह्यपराधत्वनिश्चयाद् विनिवर्तते॥ २६८॥

268. T: Therefore, the removal of mental impressions is the fruit of all the means (or spiritual efforts). There, the first one (viz., the vāsanā due to aparādha or fault) comes to an end through the firm conviction of the faultiness (of absence of faith and the like).

द्वितीया जन्मनैकेन निवर्तेतापि जन्मभिः।
ऐश्वरेण प्रसादेन नान्यथा कोटियुक्तिभिः॥ २६९॥

269. T: The second one (the mental impression due to Karman or action) can come to an end in one life or many lives through the Grace of God; not otherwise even by millions of practices.

तृतीया विनिवर्तेत वैराग्यादिसुसाधनैः।
दोषदृष्ट्यैव वैराग्यं भवेन्नैवान्यथा क्वचित्॥ २७०॥

270. The third one (the mental impression due to desire) can be removed by the excellent means like indifference to worldly enjoyments. Absence of worldly desires can arise only by the perception of defects (in worldly enjoyments), not otherwise anywhere.

तत्राद्यं सर्वमूलं स्यान्मुमुक्षुत्वं न चेतरत्।
मुमुक्षामन्तरा यत्तु श्रवणं मननादिकम्॥ २७१॥
न मुख्यफलसंयुक्तं केवलं शिल्पवद् भवेद्।
न शिल्पज्ञानमात्रेण प्राप्यते परमं पदम्॥ २७२॥

271, 272. T: In that, (i.e., among the means), desire for liberation would be the basis of all (means for realizing the Self) and not any other. On the other hand, hearing (of scriptural teachings), contemplation (thereon) and the rest, which are (pursued) without desire for liberation, are not accompanied by the principal fruit (i.e., direct Knowledge of the Self) and they would be merely like skill (in some art). The Supreme Position (or State of Self-realization) is not obtained by the mere knowledge of an art.

यथा सुदग्धसर्वाङ्गो न शीतान्यदपेक्षते।
तथा यदा विमुक्त्यन्यन्नापेक्षेत हि सर्वथा॥ २७३॥
सा मुमुक्षा भवेत्तीव्रा समर्था फलसाधने।
एषा विमुक्तेरन्यत्र दोषदृष्ट्यैव जायते॥ २७४॥

273, 274. T: As one whose entire body has been burnt does not wish for anything other than coldness, so, when one may not indeed wish for anything other than liberation entirely, that would be intense desire for liberation, capable of accomplishing the fruit. This (intense desire) is produced only by the perception of defects elsewhere than liberation.

तीव्रवैराग्यमुखतः क्रमेण तीव्रतामियात्।
दोषदृष्ट्या हि वैराग्यं विषयप्रीतिनाशनम्॥ २७५॥

275. T: Through the means of intense indifference to worldly enjoyments, one would go to the state of intense desire for liberation gradually. Indifference to worldly enjoyments, which destroys the fondness for objects of sense, indeed arises due to the perception of defects (in such enjoyments).

वैराग्येण मुमुक्षुत्वं तीव्रं तत्परतोदयम्।
तत्परत्वं साधनेषु प्रवृत्तिरतितीव्रतः॥
अतितीव्रप्रवृत्त्यैव द्रुतं फलमवाप्नुयात्॥ २७६॥

276. T: Through indifference to worldly enjoyments, intense desire for liberation causing exclusive devotion to it

arises. Exclusive devotion is occupation with the means (or spiritual practice) very intensely. Only by such intense occupation (with spiritual practice), one can obtain the fruit quickly.

स्वभावाद्यस्य वै बुद्धेर्वासना विरला भवेत्।
तस्याल्पसाधनेनैव ज्ञानसिद्धिर्भवेदलम्॥ २७७॥

277. For him whose mental impressions may be naturally few, the attainment of Knowledge can surely happen merely through little means (or spiritual practice).

यस्य स्वभावात् संशुद्धं वासना नहि लेशतः।
तस्य स्वल्पनिमित्तेन भवेज्ज्ञानं महत्तरम्॥ २७८॥

278. T: Whose mind is naturally pure (due to religious austerities practised earlier) and there is not even a little of mental impression (or vāsanā), for him, very great Knowledge can arise by very little means.

यस्य स्वभावादत्यन्तवासनानिबिडं मनः।
तस्य ज्ञानं जातमपि समाच्छादितकल्पकम्॥ २७९॥

279. T: Whose mind is extremely dense with mental impressions naturally, for him, though Knowledge is born, it is almost like being covered (or hidden).

तेनैव साधितं भूयश्चिरादभ्येति पूर्णताम्।
अत एव ज्ञानिनां तु दृश्यते विविधा स्थितिः॥ २८०॥

280. T: It arrives at completeness after a long time, accomplished by him repeatedly. For this very reason, the state of sages (who have Self-knowledge) is observed as various.

VI. A Synopsis of the Way of Knowledge

L. Dattātreya proceeds to narrate to Paraśurāma the Vidyāgītā containing the teachings of Goddess Tripurā to sages summarizing the entire subject of Self-knowledge which has been dealt with in the earlier narratives. This is followed by the story of Prince Hemāṅgada and a ghost, containing the questions posed by the latter and the answers given by the former. This narrative also deals with subjects dealt with earlier. Dattātreya concludes his teachings with a condensed statement of the Principle of the Way of Knowledge.

यथा ते निर्विकल्पं तु रूपं सर्वाश्रयं हि सत्।
न किञ्चिदपि जानाति करोति च भृगूद्वह॥ २८१॥
एवमेव परा संवित् सर्वलोकसमाश्रया।
भेदलेशमपि क्वापि न जानाति करोति च॥ २८२॥

281, 282. T: Paraśurāma! As your natural state free of thought-constructs, being indeed the substratum of all (bodily and sense functions), neither knows nor does anything whatever, thus alone, Supreme Consciousness, which is the substratum of all the worlds, neither knows even a little of difference anywhere nor does (anything).

एतावज्जागतं सर्वं तस्यामेवावभासते।
तत्स्वातन्त्र्यात् प्रभूतं च दर्पणप्रतिबिम्बवत्॥ २८३॥
जगतो भासनं सर्वं तस्या एवावभासनम्।
यथाऽऽदर्शाभास एव प्रतिबिम्बावभासनम्॥ २८४॥

283, 284. T: So much of all that constitutes the world appears in that (Consciousness) alone and has arisen like the reflection in a mirror out of its own freedom of Will. The entire appearance of the world is only the appearance of that (Consciousness) as the appearance of a reflection is only the appearance of the mirror.

अत्र त्वमहमन्ये च द्रष्टारो दृङ्मयाः खलु।
दृश्यासंमेलने शुद्धचितिरेव न चेतरत्॥ २८५॥

285. T: You, I and others here (in the world) who are ones who perceive, verily consist of mere perception (or Knowledge). On not coming in contact with the perceived objects, they are Pure Consciousness alone; not another.

घटादिदर्पणो यद्वद् घटादीनामसङ्गमे।
शुद्धदर्पणमात्रः स्याद् विभेदः प्रतिबिम्बितः॥ २८६॥
एवं विकल्पसम्भूतदृश्याभासप्रमार्जने।
शेषिता परमा संविदद्वितीयस्वरूपिणी॥ २८७॥

286, 287. T: As a mirror (reflecting) a pot and the like, on the dissociation of (the images of) the pot and the rest, would be the pure mirror alone, and the division (arises) on account of the reflection, so, on effacing the appearance of knowable objects arisen by means of thought-constructs, Supreme Consciousness having a natural state which is without a second is left remaining.

महानन्दघना चैषा दुःखलेशविवर्जनात्।

सर्वानन्दघनाकारा यतः सर्वैरभीप्सिता॥
सुखमात्मस्वरूपं स्यात् सर्वैर्यस्मादभीप्सितम्॥ २८८॥

288. T: This Supreme Consciousness is a mass of Great Bliss on account of the exclusion of even a little of sorrow. It has a form dense with complete Bliss, for which reason it is desired by all. The natural state of oneself (or the Atman or the Self) should be happiness, on account of which it is desired by all.

N: Everyone naturally likes himself or herself (i.e., one's own existence) since the natural state of everyone is bliss. This real and natural state is the Atman or the Self.

यदर्थो देहादिभावो यत्र कस्यापि नेप्सितम्।
यस्यैव लेशो विषयानन्द इत्यभिधीयते॥ २८९॥
स एव भारहानादौ सुषुप्तौ चावभासते।
चिदेव स्पृहणीयत्वादानन्द इति प्रोच्यते॥ २९०॥

289, 290. T: For the sake of which (Self), there is love for the body and the like and there is none to whom it is not dear, and whose smallest portion alone is called the joy of sensual objects, that (Self) alone shines forth (or becomes manifest) on the removal of a burden and the like and also in deep sleep. Consciousness alone is called Bliss on account of its desireableness.

N: When a heavy load is removed from one's head, there is no acquisition of anything to bring joy. Relieved of the burden, the mind is dissolved in the Self for a few moments resulting in the happiness. In sleep, the mind is

dissolved in the Self, but the darkness of Ignorance covers the awareness of the Self. But, one remembers the happiness in sleep on waking. In either case, it is Consciousness that manifests as Bliss, knowingly or unknowingly.

मूढा नहि विजानन्ति स्वात्मभूतं महासुखम्।
विभिन्नमभिजानन्ति व्यञ्जकानां विभेदतः॥ २९१॥

291. T: Ignorant ones indeed do not know (or recognize) the great happiness born of one's own Self. On account of the variety in the objects manifesting (the happiness) they recognize (the source of happiness) as different (from their own nature).

N: All happiness experienced by an individual due to satisfaction of wants or otherwise is only a part of the bliss that is his essential nature.

यथा हि दर्पणे भावा भासमाना निमित्ततः।
यावद्दर्पणविज्ञानं भिन्ना एव विभान्ति वै॥ २९२॥
विदिते प्रतिबिम्बत्वे भासमानं च पूर्ववत्।
न दर्पणाद् भिन्नमस्ति त्वादर्शः शुद्ध एव हि॥ २९३॥
एवं विदिततत्त्वस्य जगदेतावदीदृशम्।
भासमानमपि स्वात्ममात्रमेव न चेतरत्॥ २९४॥

292 to 294. T: As (the images of) objects appearing in a mirror due to a cause (in the form of the concerned object producing the image), indeed appear only as different till there is the knowledge of the mirror and when their nature as reflected images is known, (though) appearing as be-

fore, there is nothing different from the mirror and the mirror is indeed quite pure, so, for one who has known the True Principle, the world of so much extent and of this kind, though appearing, is just one's own Self only and not another.

घटादिकं मृदि यथा हेम्नि यद्वद्विभूषणम्।
प्रतिमाश्च यथा शैले जगदेवं चिदात्मनि॥ २९५॥

295. T: As there is pot or the like in clay, as there is ornament in gold and as there are statues in a rock, so, the world exists in the Self that is Consciousness.

जगन्नास्त्येवेति दृष्टिरपूर्णैव भृगूद्वह।
नास्तीति विपरीतो हि निश्चयो नैव सिद्ध्यति॥ २९६॥

296. T: Paraśurāma! The notion that the world just does not exist is only incomplete. The reverse ascertainment "it does not exist" is indeed not proved (or established).

N: One can prove what exists by experiencing it. The non-existence of anything is not the subject of direct experience.

साधकात्मजगद्दृष्टेर्भूयः सम्भवतः स्फुटम्।
नास्तीति शापमात्रेण कथं स्याज्जगतो लयः॥ २९७॥

297: T: (After the negation of all duality), on account of the arising of the perception of the world again clearly as Consciousness having the nature of accomplishing (both

existence and non-existence), how can there be the disappearance of the world by the mere asseveration "it does not exist"?

N: The Consciousness that perceived the world before realization, perceives it as Consciousness (or the Self) after realization. Though the world has been negated as a perceivable object, its shining as the non-dual Self cannot be negated. How can it be said that "the world does not exist"?

आदर्शनगरं सर्वमस्त्यादर्शस्वभावतः।
एवं जगच्चिदात्मैकरूपं सत्यमुदीरितम्॥ २९८॥

298. T: The entire city seen in a mirror exists on account of its nature as the mirror (or identical with the mirror). Thus, the world having a nature identical with the Self that is Consciousness is declared as Real.

पूर्णविज्ञानमेतत् स्यात् सङ्कोचपरिवर्जनात्।
दृगेव दृश्यतां प्राप्तं स्वमाहात्म्यप्रकर्षतः॥
यथाऽऽदर्शो नगरतामेष शास्त्रार्थसंग्रहः॥ २९९॥

299. T: This would be the complete Knowledge on account of giving up contraction (of Knowledge by positing the non-existence of something). Pure Consciousness alone has attained to the nature of known objects by the power of its own greatness (or freedom of Will), as a mirror (attains to) the nature of the city (reflected in it). This is the summary of the meaning of the scriptures.

न बन्धोऽस्ति न मोक्षोऽस्ति साधकः साधनं च न।

अखण्डाद्वयचिच्छक्तिस्त्रिपुरैवावभासिनी॥
सैवाविद्या च विद्या च बन्धो मोक्षश्च साधनम्॥ ३००॥

300. T: There is no bondage nor liberation; no means of liberation nor one who practices it. The undivided non-dual Consciousness-Power Tripurā alone is shining. She alone is Ignorance and Knowledge, bondage and liberation and the means.

एतावदेव विज्ञेयं नान्यद् भार्गव विद्यते।
एतत्तेऽभिहितं राम विज्ञानक्रममादितः॥
एतत् सुविज्ञाय जनो भूयः क्वापि न शोचति॥ ३०१॥

301. T: Paraśurāma! So much alone is to be known. There is nothing other. Rāma! This method of Knowledge has been declared to you from the beginning. Knowing this well, a person does not grieve again anywhere.

सर्वात्मभूतं यद्रूपं विचार्यावगतं स्फुटम्।
मुक्तिः स्यादन्यथा बन्धः सा भवेत् त्रिपुरैव ह्रीम्॥ ३०२॥

302. T: That natural state, which is the Self of all, (if) clearly known having investigated it, there would be liberation. Otherwise there would be bondage. That (Supreme Consciousness constituting the natural state) alone would be Tripurā (signified by the mystic syllable) Hrīm.

N: The scripture commences with the (Vedic) Praṇava and ends with the Śaktipraṇava of the tantra-s (Māyābīja).

॥इति शिवम्॥

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